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A Clear
APOLOGY
AND
Just Defence
OF
Richard Stafford
For Himself;

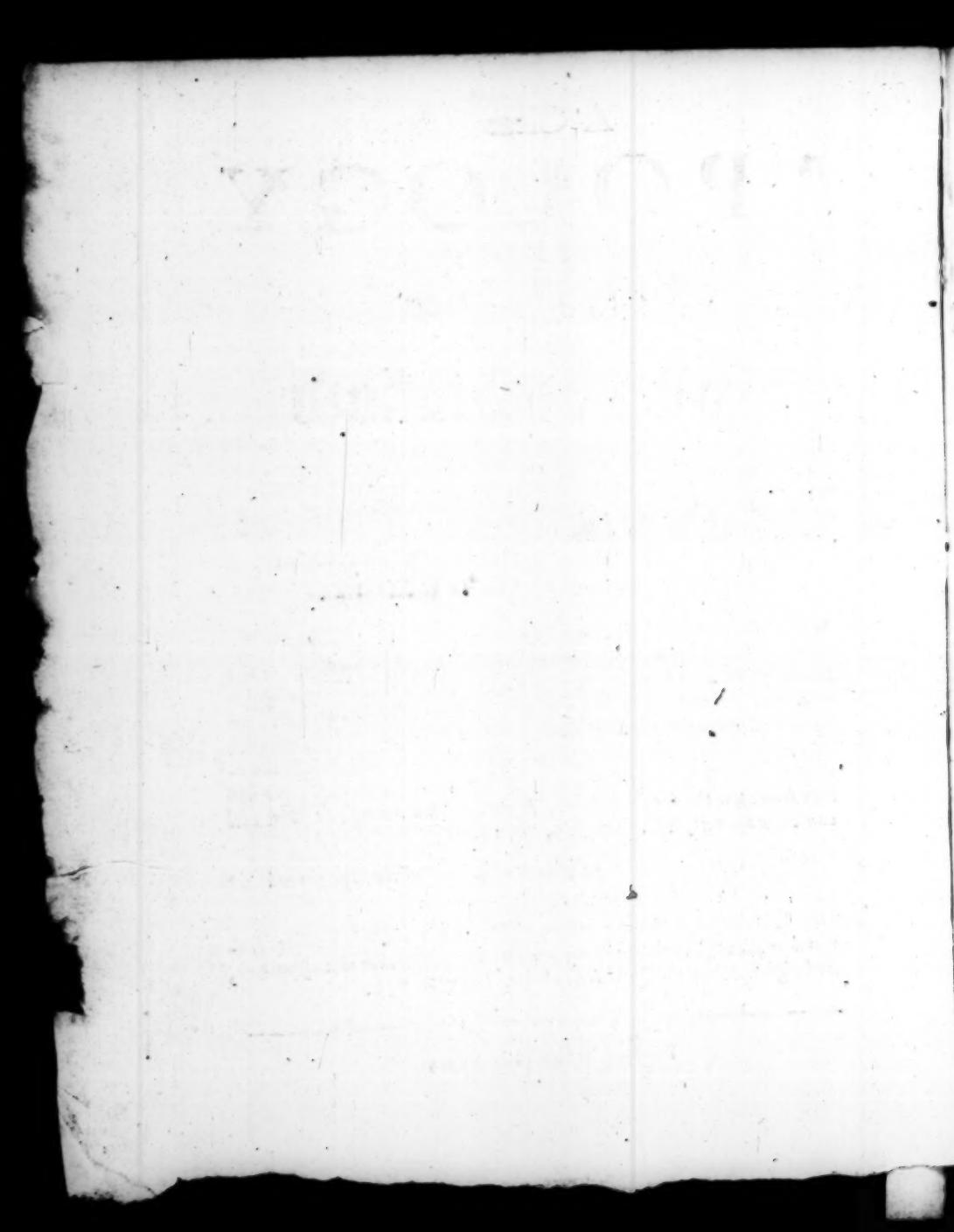


With a Rehearsal, and further Explanation of
what he hath done concerning National
Affairs. *by Richard Stafford.*

But truly, I am full of Power by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Transgression, and to Israel his Sin. Hear this, I pray you, ye Heads of the House of Jacob, and Princes of the House of Israel, that abhor Judgment, and pervert all Equity: They build up Zion with Blood, and Jerusalem with Iniquity: The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us, Micah 3. 8, 9, 10, 11.

But Judgment shall return unto Righteousness, and all the Upright in heart shall follow it, Psal. 94. 15.

All the Words of my Mouth are in Righteousness, there is nothing froward or perverse in them: They are all plain to him that understandeth, and right so them that find Knowledge, Prov. 8. 8, 9.



TO THE READER.

A Preface may seem unusual and impertinent before an Apology; But it is necessary to advertise the Reader somewhat before, lest, when he comes to see such serious Truth applied so exceeding close and forcibly, He be frightened quite away, that he cannot endure to see what here is Published. And there will arise a secret Prejudice why I should not seek out smooth Things and Soft Words as do others; but the Land is not able to bear all these Words. Why then doth the Land all and commit such Things, which are here spoken of with more Peace and Gentleness than they are done? Indeed I am naturally averse from tormenting the Minds of Men; and also I do understand what becomes Education, Civility and Custom of the world, as do others. But it being my Duty and Business (according to the Grace and Knowledge intrusted with me) to endeavour to turn People from Iniquity unto Righteousness, I ought (or otherwise I am not faithful in my Office) to use the most cogent Arguments, and to press them with the utmost force and power which I can. The Words of the Wise are like Nails fastened by the Master of Assemblies; so whoever doth not drive the Nail of Exhortation home to the very head, and fasten it as much as he can on every side, He doth the Work of the Lord deceitfully.

It is gross Ignorance and foolish Imagination to be frightened at Words; for they do express Things which have been, or are now transacting and passing on, or shall be hereafter; and these (not the bare Picture and visible Representation of them) we should indeed fear and endeavour to avoid. We think it better and more safe to read of a pitch Battel, a bloody Seafight, a consuming Fire, Plague, or such like, than to be in the midst thereof; yea, We would willingly know thereof, and be shewed the way how we may keep out, escape and prevent such evil things: So likewise, everyone doth desire to hear and know of Good Things, and how themselves may obtain and partake thereof. It is the same, yea, more Danger and Loss to be willingly Ignorant of what is contained in the Word of God. For as sure as things were first made, are now upheld, have their beginning and end, increase and decrease, and every Thing is according to its Na-

To the Reader.

ture and Kind, and moves and goes on, as we now see with our bodily Eyes, we look upon, and our Hands handle, and we conceive in our minds; so the same Word will be to every istle fulfilled, as we are warned and foretold of. But the Heavens and the Earth, which are now, by the same Word are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men, 2 Pet. 3. 7. It is the ~~worſt~~ ſort of Ungadlineſs, ~~not to like to receive~~ God into their knowleſe. It is Rebellion which is as the Sin-of Witchcraft, and Stubbornneſs which is as Iniquity and Idolatry to reject the Word of the Lord, 1 Sam. 15. 23. as was ſaid to Saul the King; for even the Kings and Judges of the Earth do commit Rebellion againſt God.

We will here affir the Government of God over all Nations and Rulers, come what will of it to my weak and frail Person; as themſelves muſt acknowledge, & cannot gainſay the ſame. Nor yet do they well to be angry with one who is a Worm, and no man; a Reproach of men, and deploſed of the People: for as they are Reasonable Creatures, Themſelves would not have deſtruſion come upon them at unawares; and notwithstanding the ſecret excuse they have now, every man in the deep of his Heart, yet then they will think it hard (but juſt) to be condemned for what they knew not, but might have known if they would. If they will Still Deploſe, and Wonder and Periſh, it is to themſelves. If they think ſuch an one is mad, only because he would prevent their own Miſery, then indeed their Eyes are darkened that they ſee not. It happens here according to Christ's Method and Prediction, that they which ſee not, might ſee; and they which ſee, might be made Blind, John 9.39. Poor and Ignorant People do diſcern the Truſh, when it is bidden from the Wiſe and Prudent whom it moſt concerns. In the latter dayes they ſhall conider it perfectly; VVhen for Deploſing will be Anguiſh and ſad Reſection; for Stubbornneſs, Pain and Miſery.

VVherever kind of reception theſe VVords ſhall meet with in the world, The beſt Apology for them is their own Truth and Signification.

~~of 1622. and other new and old Prophets as void of man's knowledge~~
~~and his understanding from blood, writing, and all form & substance of~~
~~any kind, may he have, both in this life, & the next, the truest knowledge.~~

A Clear APOLOGY and Just Defence of Richard Stafford for himself, &c.

THE WORD *Apology* in common apprehension, seems to presuppose fault or inferiority; and doth often come by way of Excuse, mitigation or beggning Pardon. Whereas the Compiler of these following Lines, is not conscious to himself of any Crime or Offence he hath done to his own Nation. And also as he stands in the rank of Creatures, he will not acknowledge so much of the other, as the *Pride of Man*, and *Arrogancy of Thugs* would imagine and speak forth.

But to get out from the Perplexity and Labyrinth of *Words* and *Persons*; come we to *Things*; and we would no otherwise consider the severall Thoughts, Words and Actions of mankind; but with relation to them. Indeed we cannot know as God knows; for that we may take the more notice of it, it is thrice asserted and repeated, *The Lord looketh from Heaven; He beholdeth all the Sons of Men, from the place of his Habitation he looketh upon all the Inhabitants of the Earth, He fashions their Hearts alike; He considereth all their Works* Psal. 33. 13, 14, 15. whether Good or Evil, to Reward or Punish: *And give to every Man according to his Works, whose Heart thou knowest; for thou even thou only knowest the Hearts of all the Children of Men,* 1 Kings 8. 39. This is the alone Prerogative of God; for He knoweth all things, and searcheth the Heart; that not the least Thing can be hid or concealed from him. Whereas we only perceive a little according to the exact Truth; but much more in a false and imperfect manner by doubtful Report and mistaken Observation. And then we cannot throughly apprehend a thing wherein many are concerned; so we can give no perfect Judgment and Determination.

God hath taken the like method for the exercise and administration of his Kingdom and Dominion over Men; as our Kings and Governors over their several Countries. And he hath a Book for his Government over all the Nations and Families of the Earth (high and low, rich and poor together) as our Statute and Common Law is for England; and their civil, canon or municipal Laws for other Nations. His Word is given unto Mankind to be a Rule for their Actions, and a Law for them to live and be governed by: and from that we are allowed and commanded to Reprove all manner of Sin and Transgression; as any one now doth take notice or speak of what is done contrary to the Government and Laws of this Nation; which is esteemed no fault, but rather commendable, and a Duty. The same is, and ought much more to be in things pertaining to God; and so likewise would be, if there was amongst us the like Zeal for and Knowledge of him that is invisible, who filleth Heaven and Earth with his Presence; as now there is regard for the Son of Man, whom we see to be little, and to fall in a leaf.

Lev. 19. 17.

But this is to be understood for the Fear and Instruction of some, and for the Comfort of others; That God is not confined to the Imaginations and Sayings of Men: If some speak smooth things and propound Decrees; and others too hard Speeches and misapplied Applications; The Judge himself will not ratifie what they say, but condemn.

demins whom man absolves, as again acquit whom man condemns. *For he cometh, for he cometh to judge the Earth: His shall judge the World with Righteousness, and the People with his Truth*, Psal. 96. 13. And I saw the dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life: and the dead were judged out of those things, which were written in the Books according to their Works, Rev. 20. 12. This, according to the Decree of the Eternal and unchangeable God, is as certain and True, as if it were already past and fulfil'd. As Judges and Justices of *God's* delivery do try Prisoners by the Statute Book of this Realm at those Officer which are holden twice a year, so at this general *Crowned Day*, which is to be kept once for all. The dead Bodies of all People, of every Place and Generation since Man was Created on the Earth, shall arise, and we shall all be judged by Christ and his Saints according to those Words written in the Bible: And this according to the plain and common sense and understanding of the same Words.

Behold in this they are not just, I will answer all mine Accusers and Enemies that *God is greater than Man*; and so much do his Laws exceed theirs. Wherefore do I mention that God is greater than Man? In comparison of him the *Nations* are as *a drop of a Bucket*, and are counted as the *small dust of the Balance*. It is He that *sitteth up*, in the *circle of the Earth*, and the *Inhabitants thereof* are as *Grashoppers*. We shall find and know that *He bringeth the Princes to nothing: He maketh the Judges of the Earth as Vanity*. Notwithstanding the People have more regard to them because they are seen and their utmost Power is known; then they have to Almighty God, who is not seen, and whose Punishment is threatened. But though God is not seen, yet his Works are seen. And how Great must He be who built this vast *Houle* of the World, and created all things therein? What is the *Wrath* of a Worm of five or six foot long, to the *Displeasure* of Him, who hath Heaven for his Throne, and the Earth for his Footstool? What is a single *Individual* or an *Assembly* of Men, who dwell in *Houles of Clay* that they should (when met in Council) as yet exalt themselves to do according to their own will, notwithstanding Gods Commandment to the contrary? If not to speak out; (because they profess that they know God, but in Works deny him) yet to think and act *Marvellous things against the God of Gods*, Dan. 11. 36. And in this they are worse then him here spoken of, or *Pharaoh*, for he knew not who was the Lord that he should obey him. What is abomination of Heart, they imagine to be bravery of minds that they can, and are for doing things otherwise, and as it were hinder that his will be not done here on Earth. Which argues the exceeding sinfulness of sin, with the infinite guilt and demerit thereof, and it shall be punished with proportionable *Condemnation & Misery*. They are *cruel*, and speak wickedly concerning oppression: They speak *lofty*: They set their *Mouth against the Heaven*; & their *Tongue walketh through the Earth*, wherefore his People return bitter and *Waters of a full Cup are brought out to them*. Psal. 73. 8, 9, 10. By the height and breadth and depth of such kind of Transgression, we may judge of the length of future Torments. Whose Thoughts were thus Luk. 10. 15, ~~exalted to Heaven~~, their Souls shall be thrust down to Hell. Shall not God search this out? for He knoweth the secrets of the Heart, the innermost Thoughts and most hidden Imaginations. Even now he looks down from the Habitation of his Holiness, and is not far from everyone of us; for at this very moment, He both sees and hears all that we are talking of or doing in our Hovels and several places of abode. And so He hath done all along of this Generation of Men now living, as He did of those before we were born. We read of Him in his Word, *for the Lord your God is God of Gods, and Lord of Lords, a great God, a Mighty and a Terrible*, which regardeth no Person.

(3)

We have shewen, and saw, and dread of Him upon our minds; we they know and perceive his Law written in our Hearts and in Ward & Pains, by laying open our Consciences against his light, and by communing with our own spirit, when we are for a little while silent, in our Chamber, and somewhat freed and separated from the Things of this World. All these wayes God doth shew and manifest himself unto Mankind; so that they are without excuse. This may be thought proper to instruct and comfort Heathens, or the neighbouring Nations which do grovel in the darkness of Popish ignorance, but doth not seem so applicable to our own Countrey, where the Scriptures are read and preached in a known Tongue, and they boast of their understanding thereof. But yet the Prophet saith peremptorily of his time, when they had the same privileges, *Therefore my People are gone into captivity because they have no knowledge*. Isa. 4:23. He doth elegantly hint of the foolish ignorance of former, his own, and successfull Generations, *Hence ye are knowne I. Have ye not understood from the foundations of the Earth*, Isa. 40:21. And when doth it were point him out in the following verife, *It is he*. So it is said further down, *There is no knowledge of God in the Land*, Hol. 4:1. And what Paul witnesseth of his time; *Sime have not the knowledge of God, I speak this to your shame*, 1 Cor. 15:34. The same is affirmed at this very day. The chief, and who call themselves the wise Men of this Nation, in this they are found wanting. They have not the knowledge of God. This is the manner of the People of England that dwell carelessly, that say in their Hearts, We are and none besides us. Here is a secret disowning of God above. Or if they acknowledge him by a few acts of outward Worship; yet they confesse that they have not to do with him in common actions, and general course of their life. Here they conclude, they are left to themselves, who is Lord over us? Some others will have respect unto God in little trivial concerns; But for those of Greater Moment *They do not eare counsel of him, that walk to go down into Egypt, and have no askeles in Mouth*, Isa. 30:1, 2. They have first invaded this Nation, which occasioned and raised Wars in the Neighbouring Kingdoms: But they did not seek out of the Book of the Lord, whether such enterprises at first were just and lawful. Why *Ramoth in Gilead was ours before*? 1 Kings 22:2. and under the subjection of the same King of this Nation. And though now it be in danger to fall into the hands of the King of Syria: yet they should have done well at the very beginning of all to have enquired as the Word of the Lord. verfe, 5. and then all this might have been prevented at the very first rise. And now the Land is moved and divided and by reason of the force thereof it shaketh; yet it may be made up and healed by our God. Now *Urim and Thummim are ceas'd*; neither have we Warrant for additional Immediate Revelation. But God hath given us his standing Word in the Bible, which was confirmed by Signs and Miracles, and divers Gifts of the Holy Ghost: whereby God himself did bear witness to it, and did enact and confirm it as a Law and Direction to our fore-Fathers, and to us their Children, and to our Posterity for evermore. *He hath shewed thee O Man, what is good; and what doth the Lord require of thee, Justice do justly, and love Mercy?* Mic. 6:8. By this way and method of Righteous amercient accommodation Ireland might be sooner recovered and utterly disengaged from out of the hands of the French King, then by all the Multitude of men and Horses, Ships and Carriages, the several Instruments of Death and Cruelty of all which only make a noisome noise and outward shew, but there is nothing more in it besides Destruction and Mischief.

Our

• *Bribes Government and Government by the law of the next High God;* and if they do not walk ~~with~~ⁱⁿ ~~the~~^{the} way of the Lord; They do not consider him in the thing wherein they deal; proudly they trample them; they do not care ought for his Glory; nor will they obey him so far that he may direct their work in Earth. They have set up Kings, but not by me; They have made Princes, but I have not sent them, Ecc. 8. 4. which hath been particularly shewed with such Evidence and Demonstration of *Plain Truth;* that the sinners resort only to their old accustomed method of stubbornness, despising and contumacious contradiction; but still it remains firm and unanswerable. And this hath been already done in two different Sessions of Parliament; in two short Printed Testimonies of Truth; the first entituled *A Supplemental Tract of Government for bearing date Jan. 4. 1689. 90.* The second, *Ehenga Plana and Wm Ryley referred to the consideration of both Houses March 31. 1690.* That peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all Generations.

For themselves only in the same words in the place where they are assembled every morning before their State-magistracies, and therefore it may seem strange (unless in unfeigned Gravity did blind their Eyes and Hearts, or hinder from discerning, or turn them aside from the Truth) that when God hath shewed them a way in his Word and left the means in their Power; yet they did not go the right way to preferre, make better and perpetuate the Government; nor to Reform Peace, nor make Wars to cease; all which by the direction of Gods Word will be done, to the end of time, and to the ends of the Earth; where they shall fear the Name of the Lord from his Works; 1st. 19. 19. and other Nations will also do the same; as they have from this understanding People a right example; and further, there is the Promise of God that future Generations shall "Consider what we have hitherto began." It is only to widen Kingdoms and to establish them with Fidelity and with Justice, free from violence for ever. To obseru and do according to those Laws, Rules and Directions which the Lord hath shewed and appointed in his Word; and thereright would be continued peace and firm Settlement throughout these three Kingdoms, which are united one to another; and the like might be successively established throughout the whole Earth. Let us then labour and propagante the true Foundations of Kingdoms.

But otherwise there will be confusion, disbanding, unstedfastnes of Times, with the manifold evils and inconveniences thereof now in this place, besides the Wrath of God which hereafter cometh upon the Children of Disobedience. If People will go on still in their own Wayes; according to their own Thoughts, this is Sin, Iniquity and Transgression; all which the Lord God of Reconcillation shall surely require. None called for justice over my people; for transgressing thy just Injustice; and they sacrifice myself and bring destruction to thy Ark. Christ our Egg; and break her; They sacrifice myself and bring destruction to thy Ark. Christ our Egg; and break her; *Splinters Wh.* Her shall burst of their Eggs die; and that which is crushed breakes out less a /per. What is done by way of Violence, Humour and Scoulters-ness, will recoil with greater force and smart upon themselves; notwithstanding they doe to other men; and we see nothing as yet to tell them. Again, sometimes it is here seen, that what they would suppress doth rise up with greater strength and number than before. Or if with much fulnesse and extensiveness, They /wreak the Splinters Wh. /wreaks less; but not become Garments, unless that they cover themselves with them /per. It may just skin a thing over which nevertheless will be seen through. And it doth not answere the ends of Government as to give real peace and assured preservation. Indeed it is a little better than nothing; for this

10

Somewhat call over, which doth neither hide nakednes nor keep warm. And then
it is a long time in confounding and making; but it is all suddenly swept away, and
profits nothing at all afterwards.

We have an example and instance hereof in the late Reign; when the King not
observing the Rules of *Mercy, Judgment and Righteousness*, was not *Established* in his Throne, but hath been since removed. It is observable of those arbitrary and illegal
Acts which he did, That he was two or three years in bringing them to pass; but
they were undone again in two or three dayes, or less than a week. And he did
offer to do all things for the future as became a Good King. God knows the secrets
and intents of his Heart; and whether it was not more out of apprehension of danger
than real Repentance; but that might have brought him to a flight of his Sin and
Error, and then it would have beene as if unfeigned: for affliction and fear are
such a beginning of Repentance as God will accept of, and therefore we may allow
the same to one another in things that they have treasured against us. But it was
not done according to Righteousness, Equity, Truth or Christian Forgiveness.
In the great National Revolution was that fulfilled, *They passed from Evil to Evil,*
and they know not me, saith the Lord, Jer. 9. 3. One unlawful extreme doth not ex-
cuse and justify another of despising the Oath of God, breaking his Covenant,
and transgressing the Laws of Righteousness.

There are many Particulars and Circumstances of Sin and Evil of both sides, which
no man knoweth nor considereth the utmost Evil and Abomination of. But the Lord
shall rehearse it, when he writheth up his People. He hath a Book of all Nations,
Families and single Persons, with an account of the Time and Place they stand here
on the Earth. As likewise he notes the things that they have already done, & his all-
knowing Spirit will bring out the very truth of all things: Though he now keeps
silence, yet he will reprove the severall Persons concerned herein, and let the
things they have done before their Eyes: For there is no *refuge of Persons with God;*
for as many as have sinned without Law, shall also perish without Law, and as many as have
sinned in the Law, shall be judged by the Law Rom. 3. 17. 1. Cor. 3. 22. by that dash wrongfull
*receive for the wrong which he hath done, and there is no *refuge of Persons*, Col. 3. 25.*

But a ledge as much as you will of this, it is Scripture and Cant, and is no
minded; so may a common Thief or Murderer or any Transgressor of man's Law,
for a time despise, and not regard them: yet Justice will at length apprehend, and
overcome him. In like manner, the Wards and Statutes of the Lord will take hold
of men of every Generation and Country; and as to each part of their Life after
they are come to the knowledge of good and evil. Some do imagine that they shall
escape, because they have the chief of the People, and the Multitude, and the fa-
shion and the *Course of the World* on their side. They have Armies and Fleets;
and such an one is driven away and oppreied, and of declining Years. He may be
taken captive or killed, or his day come to dye. What then? We have to do with
an Almighty and Everliving God. Our selves and all the many inhabitants of the
Earth, are but a *parcel of dying Men and Women*, and so take them altogether, ne-
withstanding their number, they are all *as wormes and small Poxes*. And those
who in this time of Tribulation will follow a *sinfullitude to do Evil, or hide with the course*
of the World in their Transgessions and Unrighteousness; As farr as God hath given
a Law to mankind, and his Word is true, this is the ready way to be condemned
with the World. Let men in the mean while make what alterations they will, all
is but as a company of Wormes of the Earth, who vainly think to change Times,

Laws and Ordinances; But they are all just like so many Ants, which are a long time bringing little Sticks and Straws together, which is all suddenly blown away with one single blast of Wind; much less will it stand until, or at that day when our God shall come, and it shall be very tempestuous round about him, Phil. 50. 3. There can be no such thing as a Law, unless it be founded on Divine Right and Eternal Truth.

And therefore it was a foolish and wicked imagination of such who know not God, and did conclude it impertinent to bring Scripture to manifest that in the late Revolution of putting down one King, and setting up another, the Nation of England hath not done Righteously; for how could this be known otherwise than by Scripture, the highest Law, which God himself hath given to mankind of every Nation, Country and Language. Every thing is to be tryed and judged by this suprem Rule of good and evil, truth and falsehood, right and wrong. We are to be accountable to God for all our Actions, and must receive according to what we have done. It is God who establisheth Kingdoms and Propriety; and his Dominion over us is above all man's Government; for this is inferior, and ought only to be in subordination under God, from whom men receive authority to make National Laws, and to execute their own Rule and Dominion: The great Law-giver hath kept this in his own Power; for his Word and Commandment is left for Admonition and Reproof, that the Kings and Judges of the Earth do only that which is just and lawful; but if they do not, they are warned to amend; otherwise they will be condemned.

God judgeth in the Congregation of the mighty : he judgeth among the Gods. Phil. 82. v. There is an assertion of his own Government over all Kings and Magistrates, unto whom he vouches to give his own Name. And then comes in afterwards by way of Reproof, *How long will ye judge unrightly, and accept the Persons of the Wicked?* Ver. 2. Then succeeds his Command, *Defend the Poor and Fatherless, judge the Afflicted and Needy;* Deliver the Poor and Needy; rid them out of the Hand of the Wicked. Ver. 3. 4. And as all Scripture is profitable for Correction, for Instruction in Righteousness, for Injunction to them; let both take notice of what is said, very true observation will they understand, they walk in darkness, all the Foundations of the Earth are out of course, ver. 5, and throughout Gods Word and Law there are directions and commandments to set them in right order again. But that remains in a dead letter, and it is not faithfully handled nor universally applied; for *the Priests have not known me,* ver. 6. They have kept back some part of it, and have not made known the whole counsel of God unto the People: And also according to the marginal reading of Mat. 2. 5. They have accepted Fals, by applying it superficially and favorably to the higher sort of People. As they have done and do not content to *judge the Wicked for reward,* for some place or preferment either already bestowed, or in hope and expectation to be given. And so it comes to pass that God himself Messengers, (who have appeared in their several Generations as Singing) are persecuted and martyred. Now God doth lie still and hide himself to see what the Children of Men will do. Though he let his enemies continue their prayer of him till the appointed time. *Arise O God, Judge the Earth;* for thou hast taken all Nations, Phil. 82. 3. Yet he waiteth before the appointed time. See his Law is given in the mean while, and he doth prove the doings of the Children of Men.

There hath been a long and continued controversy in the World through these former Generations, and in all Nations; and like frowns continue to this day, but only

and I suppose as shews that you do not know the substance of the argument.

amongst Heathens, Moymetans, Pagans, but to our greater shame, even in the more pure reformed Churches, and at this very instant is in the Land of our own Native : the Substance whereof is to this following effect. Whether the Laws of God or man shall have the Superiority and take place. Whether his *Light* is to be extirpated, and his *Truth* stifled which he would send out, *Psal. 43. 3.* if it should reprove the *Darknes* and Wickedness that is in Palaces and great Houses, or manifest the Error of their corrupt ways. But mention is made, ver. 1. of an *ungodly Nation, and a deceitful and unjust Men*. They would suggest him, if they could reach up and pull down the High and Loftie One, or lead away captive (as hath been done with dumb Idols) the living and Almighty God; But because that is not in their Power: They will do as far as is suffered: They act in opposition to the *Father of Lights*, *james. 1. 17.* and do what lieth in them to prevent the rising of the *Sun of Righteousnes*; and afterwards stop out the shining Thereof. When he that dwelleth between the Cherubins would *shut up* *his* *face* *Psal. 80. 1.* They will hinder it what they can: But God doth suffer it so far, for the next thing is, *he will strike his strongest* ver. 2. and then poor Creatures, who now provoke the Lord to Jealousie, will find that they are not stronger then he: in this their short time, they will not bear that word which convinces of Sin and Unrighteousnes: But how then will they endure his Indignation and Punishment; which that was to warn them of, and put them in a way how they might escape. *Even thy Truth O my God*. *Psal. 7. 12.* is called a *false and fegid* *libel*, if it doth discover their own Falshood and Hypocrisie. And it must stalk about in Corners, or be conveyed in a secret place, though there is stamp upon it the Image and superscription of the Great and Invisible King; but they are *fearful*, *Rev. 21. 8.* to own and confess it before the World; for they fear the Displeasure of Men more then the Displeasure of God. They would have Gods service be brought down to Mans purposes, and be so modelled as to be made consistent with the foolish policy and misapprehended welfare of a Nation. These things are strange to mention, but themselves know, that their inward Thought, Pride and Rebellion of Heart is, that though they will acknowledge with their Tongue and Lips that the *Mighty ruleth over the Kingdoms of Men, and his Dominion is above all*; yet they would have it so far come under theirs, That if Gods Laws are contrary, and not agreeable to humane constitutions, They must not be Spoken of nor laid before our Princes and our Priests, our Lords and Counsellors for fear of Punishment, and being prosecuted as one against the Government; when *themselves in this very thing are against the Government of their God*. Alas! How do a small Number of Grasshoppers here on the Earth think of, and would do towards the great Lord of the World? How do men that shall die, and must appear before him in judgment, demean themselves towards him now they are but a little while in the way? *Arise O Lord, let not man prevail, let the Heathen be judged in thy sight, Put them in fear O Lord, that the Nations may know themselves to be but men*. *Psal. 9. 19. 20.* Again thus much is signified by what is written, *He ruleth by his Power for ever, his Eyes behold the Nations, and his Angels extirpate themselves*, *Psal. 65. 7.* And though the Nations be never so angry, yet now is the time come that God shall take to himself Great Power and Reign. A little opening and appearance thereof doth now begin in this place and Nation, which will be likewise followed in the Habitable parts of the Earth.

For the matter of contention is not so much between the two Kings, who are both *Populaires* of the Earth, and shall each of them severall be brought down to the

bars of the Pit, although now they have their Armies and cause their Terror in the Land of the Living. Cease ye from man whose Breath is in his nostrils, for wherein is he to be accounted of? We ought utterly to draw off from the Perils of each, and not to have them in admiration, and put name them more then needs must; for by so doing men do forget and lose the knowledge and fear of the Lord; and are not so sensible of the Glory of his Majesty and infinite Greatness. But the thing which the Lord doth require of our Land is, that we do not depart from and forsake his Eternal and Immutable Rules of Judgment and Righteouſness, and that his People be very courageous to keep and to do all that is written in the Law of Moses, that yet turns not aside therefrom to the right hand or to the left, Josh. 23. 6. So whatever is further commanded in the Book of Psalms, the Writings of the Prophets, and the Gospel of Christ declared by the Evangelists and Apostles. All things are to be done according to his revealed Will, now a little before he ariseth to shake terribly the Earth; *for the Word of the Lord is right, and all his Works are done in truth, so doth he Righteouſness and Judgment Pial. 33. 4. 5. Righteouſness shall go before him, and shall set us in the way of his Steps, Pial. 15. 13.* Gods Work ought to be done in his own prescribed method, according to what is written, which is to plain and easie to be understood, that wayfaring men, though Fools, shall not err therein, unless they run out of willing and set purpose.

Whereas heretofore we were disobedient, and did not all things according to the Pattern shewed us; we are to acknowledge our Iniquity and Transgression, and from henceforth forever, we and our Children are to promise unto the Lord and keep it, to do according as he hath said and commanded in his Word; which we ought in like manner to obey, as if we heard his Voice from Heaven. As we daily Pray, so we are likewise to do (lest we be found Mockers and Dissemblers with God, and have our portion with Hypocrites and Unbelievers) his will on Earth. Which again is not to be measured by what is acted on this stage of Sin and Confusion, or publickly done in the place where Satan's Seat and Kingdom is; but as it is clearly written and manifestly revealed by the Word and Spirit of God, which came down from above, and knoweth what is God's will. And what is done in Heaven, the same is expected here.

In the Mouth of two or three Witnesses every Word shall be established; and we have three holy Men of God, who were moved by the holy Ghost, and give attestation and confirmation to the same thing. *He is the Rock, his work is perfect, for all his ways are Judgment, a God of Truth, and without Iniquity, just and right is he, Deut. 32. 4. The Works of his Hands are Mercy and Judgment, and all his Commandments are sure: They stand fast forever and ever, and are done in Truth and Righteouſness, Pial. 111. 7. 8.* By this it appears, that our late Revolution is none of God's work, in which he is well pleased. *For I the Lord love Judgment, I hate Robbery for burnt Offering; and I will direct their work in Truth, and I will make an Everlasting Covenant with them, Isa. 61. 8.* So that if People would do the work of God, and come to settlement and stability of Times; they must only use such means all along as are good, true, just and lawful, and none others. These are to be known by God's Law only; for (as aforesaid) that is the suprem Rule of Good and Evil, Truth and Falshood, Right and Wrong.

22. 8. 2. And if thence it doth appear, that this Nation hath trespassed against their God, and have forsaken and resisted his Ordinance by putting down that Power (which is asserted, Rom. 13. 1. "to be of God," though it was an Heathen at the very time)

(9)

If this be a Sin and Transgression, then there is no hope to avoid the present Displeasure, and escape the future Punishment of God, otherwise than by making a Covenant with our God, and by restoring the King to his right; and henceforward to tremble at the Commandments of our God, and it is to be done according to his Law, Ezra. 10. 3. The Laws of God are to be set before Peoples, and they are to be exhorted to the Observance of them; but still men have their Liberty and full Freedom of Action. If they will not do so out of Conscience and Obedience to God, they may let it alone; Or (to speak plainly, deliberately and truly in the Gentile dialect) choose and be damned, according to what they have done, and involved themselves in from Rom. 13. 2. It is at their own Peril and Danger. The divine Promises and Threatnings are to be used only; but no outward force and compulsion, for the right Christian Religion doth not allow of any. And here is a Threatning as true as Gospel, which lies expressly against the Nation and People of England. * The Wrath of God is revealed from Heaven against all Unrighteousness of Men, who hold the Truth in Unrighteousness, Rom. 1. 18. It is only revealed and made known here; but it is to be executed and felt in another Place. So though We are in the true Reformed Religion; yet We are not (under the aforesaid Penalty), to continue and practise any Unrighteousness towards our King, who is a Member of a false, superstitious and corrupted Church. Thou that abwert Idols, dost thou commit Sacrilege? So they should not commit any Injustice, Wrong, Sin or Evil. Then that maketh thy boast of the Law through breaking of the Law, Dishonouring than God? for the Name of God is blasphemed among the Gentiles through you. In this National Corruption there have been no less than five Laws of the second Table expressly violated, asby Dishonouring of and Disobedience to Parents, Committing of Murder, Theft, bearing False Witness, Coveting and taking possession of another's Inheritance, who was greater than Naboth, and his inferior did it. Again, if the solemn Oath hath been despised, and the Covenants broken (whereof God alone is to judge and determine of both parties) then assured as God is (which is as evident as the Heavens He created and we see, or that he laid the Foundations of the Earth which we tread on) so certainly will He recompence it upon their own Head.

Unless all this is prevented by true and unfeigned Repentance, in order to which it is necessary not only to be sorry, or secretly to bewail, but further to undo the Fault as much as it can be. And as God was dishonoured publicly, in like manner to regain his Favour. They should publickly acknowledge their Iniquity to their God, that they have transgreid against him by forsaking his Ordinance, despising his Oath, and breaking his Covenant. To speak after the manner of men, That God should have repair for his hurt majesty, which they offended and despised, and also have Glory given unto him by confessing their own shame; for we must do as much to reconcile our selves to an offended God, as the Great Ones of the Earth require from all that displease them. And this is the true design and end of Confession. Those Things done in Private, may be there acknowledged; but in other Things, the acknowledgment shalld be altogether as Publick as the sin was, according to Lev. 26. 40. Joth. 7. 19. Ezra 10. 2,3,10,11. Mark 1. 5. Acts 19. 18. And where anything hath been taken away from any man by False Accusation, He is to be restored to it again; and the very Truth of all Things to be brought out, and to be known openly;

* Which I would not have against my own particular Person for ten thousand Kingdoms, or the greatest Places of Honour and Profit, and I would more fear is than to dye an hundred Temporal Deaths.

openly before the World. It might be so ordered and consented unto, That They have Deputies, faithful, courageous and learned, to implead one another before the Great Council of the Nation, and Wickedness examined upon Oath of both sides. Which would be a more Christian and Rational way, than to lead forth Armies to put at and gore one another, like a *Multitude of Bulls and Calves of the People*, *Pal. 68. 30.* Man was born more naked and unarmed than those dull Creatures; but they have found Instruments of Death to knock down and butcher one another.

And though in these days of Wickedness and Ignorance there is such *writing in the Arm of Flesh, and Children do rise up against their Parents*, to cause them to be put to Death, and sacrifice it with a Salt, and then again after the Turkish manner, conclude of the Righteousness of their Cause by the Success and event thereof; Or think to escape because they fulfill the Scriptures, whereas *Judas did the same*. But the same Word saith, It would have been good for him if he had never been born. We are not to be surprised or doubtful as to this; for it was the Question of old time, *Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit*. *Jer. 12. 1. 2.* And they keep for a while what they obtain by lying Flatteries, (*Dan. 11. 21.*) Disimulation, Carnal Policy and Wildom. But if these were detected, the other would not stand and endure. As may be gathered (let him that readeth, understand) from what is spoken of in the Prophet *Daniel*, *It cast down the Truth to the Ground, and it perished and prospered*, *Dan. 8. 12.* And then indeed Transgression may prevail and spread abroad. But if Truth were not fallen in the Street, and Equity could enter; if Truth might once maintain its Ground, and Righteousness take place; if as soon as the Lord gave the Word, great would be the company of those that publish it, *Pal. 68. 11.* The next immediate consequence is, *Kings of Armies did see space*, Verl. 12. And in a little proceſs of Time it would be fulfilled all the World over; for lo, the Kings were assembled, they passed by together, they saw it, and so they marvelled; They were troubled and baffled away; Fear took hold upon them there, and Pain as of a Woman in Travail, *Pal. 48. 4. 5. 6.* And though now the Kings see themselves, and the Rulers take counſel together, against the Lord, and against his anointed; yet his single Word and Truth, if it had a free course and universal spreading, would scatter them all.

As of old Time, when the Lord looked into the Host of the *Egyptians*, through the Pillar of Fire and of the Cloud, he troubled the Host of the *Egyptians*; so it is now at this very day. When he sends forth a Manifestation of his Word, and displays a *Banner of Truth* (which is always done by some outward Instrument) it doth cause Disturbance in the Minds of Men, and is thought to break their Peace, because it doth somewhat interrupt their security and ignorance in Sin. It doth fill their Souls with fear and doubt, and there is a worse restlessness within then Swords and Staves do cause among the multitude. And this is but a slight and transient fore-runner of that *Indignation and Wrath, Tribulation and Anguish*, which shall be upon those who are *Contentious, and do not obey the Truth, but obey Unrighteousness*.

Indeed such may be mad, or foolish and inconsiderate, but they can never be truly courageous, unless they are truſped, and made blind by Drunkenness, Pride, Unbelief, gross Ignorance. And when this last a little wears off, they are furnished with strong Delusions that they should believe a Lye; They receive in false and mistake Notions; or they are led by the cloſe hidden acts of Hypocritie. For they cannot endure to consider of thoroughly what is commanded, *That no man* (of what-

ever

ever rank or degree) *go by and defraud his Brother* (mischief & Father) *in any manner, because that the Lord is the avenger of all such;* *as we have also fore-warned you and reprimanded,* 1. Thes. 4. 6. now thi third time. And they being upon the brink to appear before that God, and (as we are here told) subject to Evils from the World to come : It is a marvellous Policy and destructive Mischief so to beguile that they fall in before they took any care to prevent, or were thoroughly put in mind, and truly informed hereof. It must be barbarous, and a siding with the Deceiver of mankind, to contrive on set purpose to keep People ignorant ; and as they think for the better accomplishment of a present Design to suffer so many to fall into the future misery, and to let these perish and be destroyed for want of the right knowledge of things. A report and glimpse of Eternity will more startle than the flashing and noise of Guns, and the doubtful uncertainty of what kind of endless Life they are just entering upon, will cause great *Thought and searching of Hearts* ; which is more sensible than Wounds and Blows to the outward Man : For it is at their Peril (without foolish jesting, or mere outward Laughter, or a proud contemptuous Smile) if the Kings of the Earth, and the Great Men, and the Rich Men, and the Chief Captains, and the Mighty Men shou'd not obey the Gospel of our Lord Jesus Christ; for such will hide and fear as much as they brave it out, and seem resolute now. But if they would indeed be preferred from the Wrath of the Lamb, they must yield Obedience unto what He hath commanded in the Gospel. *Therefore all things whatsoever ye would that Men should do unto you, do ye even so to them, for this is the Law and the Prophets.* Mat. 7. 12. If it be possible, as much as lieth in you, live peaceably with all men, Rom. 12. 18. *Render therefore to all their Due,* Rom. 13. 7. All fair and honest means ought to be used, first to prevent those mischievous effects of Bloodshed, Poverty, Sickness, continual Fear, which may terminate in temporal Desolation and eternal Destruction. And even now these *Wounds, and Bruises, and purifying Sores* are broke out, they may yet be closed, and bound up and mollified with *Ointment*, instead of the long, severe and destructive Remedies. And if men will not do according to the Will of God, and of Christ, take heed least that also come upon you, which is spoken in the following Verse, *Your Land strangers devour it in your presence, and it is desolate as overbrown by Strangers,* Isa. 1. 7. When a Fire or Plague is begun, People do endeavour to extinguish and stop it as soon as they can. The drawn Sword may be put up in its Sheath, and the grievousness of War might cease ; and (as aforesaid) Things should be done by way of just Treaty, and prudent Accommodation.

I am for Peace, but when I speak, they are for War : Nay, They will do purely, and more violently against what is here said, because These things are laid together by a small and despiciole Person, whose Spirit God hath stirred and raised him up as an instrument to convey forth his Truth unto Men ; for *I speak nothing of my self, but from his Word only.* And therefore their Murmuring, and Despising, and Rebellion are *against the Lord.* This ought to be done by some one, yea, and by many. But whoever had first appeared to cry aloud, and spare not ; Lift up thy Voicelike a Trumpet to shew the People of England their Transgressions and their Sins ; The same Reproaches and false Suggestions would have been against them also. For when People have no mind to receive and obey the Message, it is easie to take exceptions at the Post or Officer who brings it. But the all-knowing and all-wise God will not be trifled with, nor deceived : The Great King of all the Earth will find and bring out those his Enemies, who would not have him Reign over them, but

but do speak against, and evil intreat the Messengers whom he hath sent;

And now to manifest unto the World that I am sent, and to make evident my C. m.
 miflow, I do declare (as I will answer it before him who is appointed Judge of the
 quick and dead) that it is contained in the twenty third Chapter of *Moses*, and the
 2. Actu. 2.39^o thirty fourth Verse, where Christ promises to the several Generations, Behold I send
 unto you Prophets, and W�emen, & Scribes. And I do affirm according to Truth, without
 boasting of my self, that I do come under the last denomination of a Scribe, I may
 just oblige, that the Propheticall Office was chiefly to reprove Sin and Transgres-
 sion, and also they did fore-tell some future events, which were not presently ful-
 filled. The first hath been done without Partiality and Respect of Persons; and
 also some things have been spaken of, which are yet to come. Moreover if there
 have been any Words of Knowledge and Wisdom delivered, let others judge. But
 a Scribe is such an one who is instructed in, and reasons out of the Law; which is
 the very same what I have done as to National Affairs: For the several things which
 I have published to the World are an opening, and alledging, and reasoning out of
 the Scriptures, the Law of the Most high God.

I have been educated at the School of the Prophets; for I was six Years at Mag-
 dalen Hall in Oxford, and took one degree: I was there twice sworn the Oath of
 Allegiance and Supremacy. And now it comes to pass that the same Oath which
 such a vast multitude of Priests and People have despised, hath taken hold of me,
 and hath obliged me to act after this manner. For I did Swear twice in the Reign
 of Charles the second, *Him and them* (including his Heire and Successors, under which
 his Brother is comprised) *will I defend, according to the utmost of my Power.* Now
 the Weapons of our Warfare are not Carnal, but Spiritual, and no other ought to
 be used according to the right Christian Religion. For these last six Years I have
 been at several times resident in and about the City of London: I was entered into
 the Society of the Middle-Temple, and observed the Customs of the House for sev-
 eral successive Terms; and I did for a while study the Statute and Common Laws of
 this Nation: So that I came all along in a regular way, and was furnished from
 the Laws of God and Man, to have pleaded the Cause of the Oppressed King. And
 for my part, being assured only of the Protection of the invisible God, and trust-
 ing to that Promise, *His Truth shall be thy Shield and Buckler,*
 Psal. 91.4. I was not afraid to speak openly and boldly as I ought to speak. Though
 both Houses of Parliament, by reason of contrary Practice (as may be understood
 from Jer. 2.26. Mark 8.38.) were ashamed to bear such Words; which would have
 reproved, and set in order before them their Sin and Transgression in the very same
 place where it was committed. And so they may still, if they are willing to run
 the danger of rising up to everlasting Shame and Contempt, and have the *Son of man*
 be ashamed of them, when he cometh in the Glory of his Father with the Angels.
 saith the Lord. *And it shall come to pass, that whosoever will not hearken to my Word's*
which he shall speak in my Name, I will require it of him, Deut. 18.19. Now that
 Prophet was Christ, who hath conveyed down to others the same Authority and
 Commission, *He that heareth you, heareth me; and he that despiseth you, despiseth me;*
and he that despiseth me, despiseth him that sent me, Luke 10.16. For such would
 not hear Christ himself, if they had lived in the same Generation with him: Nei-
 ther would they be persuaded, if Christ should come once again into the World af-
 ter the same manner as he did; But his next coming is unto Judgment.

Peradventure, our Lords and Counsellors did go upon Error and Deceit of their own

own Heart, and did therefore refuse to hear the Law of their God: because they might think that if the Word was not proclaimed and spoken out *viva voce*, They might then more safely contemn God's Word and Commandment, and have such an excuse for their Sin; nor considering the God with whom we have to do: *Who understandeth our Thoughts afar off*, Psal. 139. 2. and knows that themselves only hindered, and would not suffer his Word to be spoken out. For I delivered in Printed Cases, and also sent a written Petition to the same purpose: And when I could not have it delivered in and read, I ordered my Petition to be printed and given to the Members severally (if perhaps any would move thereon) though I knew before this was contrary to Custom and Usage, and therefore I was at first unwilling so to do; but this kind of necessity and urgency did presse me forward. For my part I would leave no means undone to discharge my Conscience fully towards God: But He knows that I was directed and put in mind long before, *This is a rebellious People, lying Children, Children that will not bear the Law of the Lord*, Isa. 30. 9. And thereupon according to what is said in the foregoing Verse, and also I was shewed the same in the Light of God's Spirit, *New good geris printed in a Book*; which I accordingly did, and delivered to the several Members on April 2. 1690, for which I was committed to Custody (it being by them called a Seditious Pamphlet) and so I remained under confinement for four Weeks, and afterwards was with great care sent down into the Country, to be remote from London. I gave away about an hundred of those stich Books, and would have more ready if I had been permitted; for I ordered a thousand, which were more than sufficient for all the Representatives of the whole Nation: But however, they had sufficient to notify it unto the residue of the Members; and they may yet understand and be instructed aright, that the Word (which God sends through a contemptible earthen Vessel) spoken (or written, for that longer remains) is steadfast, and every Transgression and Disobedience shall receive a just recompence of Reward.

As they do all profess themselves to be Members of the Church of England, so they are to be advertised of somewhat out of her Liturgy in the Exhortation before the Communion; *Therefore if any of you be a Blasphemer of God, an binder or flanderer of his Word, repent you of your Sins, or else come not to that holy Table*. But because ye have the outward Administration thereof in your owa Power; and your Bishops, Priests and Deacons are involved in, and carried away with the farre corruption; They will nevertheless dispence the Holy Sacrament unto you, though ye do still continue in and practise the same Sins. But yet be ye allured and forewarned from the truth and determination of God, that notwithstanding ye do still partake of the outward part or sign, yet ye will be deprived of the thing signified thereby: That is, now of the true Grace and Spirit of God, and hereafter (to speak hi plain terms) ye will be excommunicated and shut out from Heaven. And ye can no more enter there against his Decree and Will, than now ye can flye up, and of your own strength caue the Heavens to be opened to receive you. God will not admit them there, who would not suffer him to reign over them here on Earth by his Word, and the Messengers appointed to publish and make it known; who are necessary for the exercise and administration of his Kingdom and Dominion over Men. I speak to our Rulers, judge ye in your selves. How would any earthly King receive it, to have his Ambassadors and Officers, yea, an inferiour Herald or Poste disturbed, and interrupt and stop in the execution of his busines? We are his Servants, and must do according to what our great Lord and Master sends us;

13; and if any Injury is offered us, he takes it upon himself, and will punish according to Mark 12. 4, 5, 9. And if my self I should be killed or scourged, or persecuted from place to place; whosoever shall presume to do it, either secretly or openly, God knows it all one, they must also take what follows, *For upon you may come all the Righteous Blood shed upon the Earth*, Mat. 23. 35. The greatest Emperors, Kings, Princes and Potentates will find one higher than they. The inferior Judges, Magistrates and Officers will meet with one, whom they were as much bound to obey as their respective Masters. Great swelling Words will be changed into doleful Cries and Lamentations: Instead of domineering and insulting over those whom they had once Prisoners before them, will succeed trembling at their presence; and such will be strangely abashed to see them become their Judges. God will arise and maintain his own Cause, and the boldest Persecutors of them all shall at length find, *He that toucheth you, toucheth the Apple of his Eye*, Zech. 2. 8. He had better run his own Finger into his own Eyes and bore them out, rather than do those things to be cast into Hell-Fire. This harsh, but true expression may be further gathered from Mat. 18. 6, 7, 8, 9.

And though it is in a less degree of Reproach, Slander or Reviling, Curses or hard Speeches against the Person of such an one: Surely, men know not, nor consider what they do herein: *Because for thy sake I have borne Reproach, Shame hath covered my Face: I am become a Stranger unto my Brethren, and an alien unto my Mother's Children. For the Zeal of thine House hath eaten me up; and the Reproaches of them that reproached thee are fallen upon me*, Psal. 69. 7, 8, 9. To speak against, or evil of any one, who doth not handle the Word of God deceitfully, but by manifestation of the Truth, commanding himself to every man's Conscience in the sight of God, and to reprimand upon the Instrument which conveys it forth, because the Word *convinces of Sin, and of Righteousness, and of Judgment*: This doth first manifest their own guilt and contrary practice, and to reply against it, is to *reply against God*, Rom. 9. 20. It is answering again and disputing, and a kind of blaspheming the Holy One of Israel: For such are resolved not to do the thing, and are so far from coming to Repentance, and turning from their Iniquities that they harden and confirm themselves yet more in their sinful ways. *They will user and speak hard things, and the Workers of Iniquity boast themselves*, Psal. 94. 4, see vers. 20. And these are the *hard Speeches which Ungodly Sinners have spoken against him*, Jude 15. This shews the exceeding sinfulness of Reproach, which hath more or less aggravation, according to the particular kind of sayings: which were invented and promoted by the Father of Lies; who is suffered to *refuse the Servants of God*, and doth it with an intent and purpose to make them as Liars, and through them to derogate from God's Glory and Truth; that, if possible, the Word which goeth forth out of his Mouth should return to him void, and not accomplish that which he pleases, nor prosper in the thing whereto he sends it: for to this tend the Devices and Wickedness of Satan, the adversary of God's Kingdom.

But let those who have any reverence or fear of God, take heed how they speak of him and *his Truth*, which appears forth through his Servant: for that indeed, and not so much the outward Person, is the Thing chiefly admired at. *Thou art a Wonder* (in the new Translation it is Moniter) *unto many; but thou art my strong Refuge*, Psal. 71. 7. For whether we be besides our selves, it is to God, 2 Cor. 5. 13. Christ himself had the imputation of Madness. And when his Friends (in the Marginal Reading it is Kinmen) *heard of it, they went out to lay hold on him; for they said,*

He is besides himself. Mark 3. 21. The Scribes who understood a little more, did blaspheme against the Holy Ghost, because they said, he hath an unclean Spirit. Ver. 20. And to say, such an one is an *Insatiate or Frenzied*, in the plain and proper signification is to affirm, He is possest with the Spirit of the Devil, such as did reside amongst the *Oracles of Old*, or in the *Hethite Temples*; And therefore though it be a gentle and hasty Word, People should be exceeding cautious on whom they affix it. For we must expunge many places out of Scripture, confirmed by experience, if we deny the workings of God's Spirit in these dayes; but it is subject unto, & keeps within the bounds of his Revelation. And then if this or that Person should have the true Spirit of God and of Christ, it would be the very same Blasphemy. But if they have called the Master of the Household *Beelzebul*; much more will they call those of the Household. We read again, that Himself hath the same double Reproach cast on him: *And many of them said, He hath a Devil, and is mad; why bear ye him?* John 10. 20. If we go back to the Old Testament, we shall find something to the same purpose. The young man, the Prophet, was thus failed by one of the Captains of the Host that were fitting. *Wherefore came this mad fellow to thee?* 2 Kings 9. 11. A short question, and exactly agreeable to the Language of the gross men of these dayes. Again, we read of one who sent Letters unto all the People who are at *Jerusalem*, and to *Zephaniah* the Son of *Mesiah* the Priest, and to all the Priests to put them in mind; whereas they were Officers in the *House of the Lord* for every man that is mad, and maketh himself a Prophet; that thou shouldest put him in Prison, and in the Stocks; *Now therefore why hast thou not reproved Jeremiah, of Anathoth, which maketh himself a Prophet to you?* Jer. 29. 25, 26, 27. But it may be afterwards seen in the following Verites what is pronounced on *Schemiah the Negebite*, because he thus taught *Achelum against the Lord*. Again, it is written, *The Prophete is a fool, The Spiritual Man is mad, for the multitude of their Iniquity, and the great Hatred.* Hos. 9. 7. Here is added the very reason of throwing out such a false Reproach, viz. *Multitude of Iniquity and Great Hatred*; for sin, when it is committed, doth leave guilt behind: And when it comes to be reproved and manifested, that is stirred up: And then there is Conviction, Shame, Fear and Anguish of Spirit; all which are very troublesome and disquieting, and thence doth arise an hatred and enmity against such who do this Office. Saith our Lord and Saviour, *The World hateth me, because I Testifie of it that the Works thereof are evil.* Joh. 7. 7. But they deserve more to be hated who do the evil, then Christ who Testifieth of it. *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Man cometh (for doing so, as we have him and them for an Example) in the like manner did their Fathers unto the Prophets.* Luk. 6. 22, 23. *Blessed are they which are persecuted for Righteousness sake:* *Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.* Mat. 5. 10, 11; for being faithful in that Ministry to which he hath called us. Here it is most comprehensively expressed, and extends unto all manner of evil and falsehood, which the utmost wit and malice of limited Creatures can invent and speak forth. And therefore is such an one of a sound mind and clear understanding (I speak of myself, and of the Things which I have written touching the King.) It is a contradiction and abominable lie to say, he is *the son of Man*; But yet a malicious and false imputation may be cast and endeavoured to be fastened on any one. And also, what is a little newer unusual, or doth somewhat exceed common apprehension, may seem to the vulgar lust, yea, and be called by them mad-

ness; but this is so trivial, that it is sufficient answer only to take notice of such an Ignorant Calumny.

I am liable to be represented, as one of different Notions, because of a different shape by reason of my personal Deformity and Lameness; whereby I do vary somewhat from the rest of mankind. But the Lord is the Maker of us all. And he who fashioned me in the Womb, and took me out of my Mother's Bowels, might have so formed them who either have already, or shall reproach me in this wise. They are to remember, that themselves also are in the Body subject to sickness from within, to Hurt and Distress from without. I was not born so for mine own Sin, nor for my Parents, but that the Works of God should be made manifest. And it may be the more remembered (I hope not for a Witness and Testimony against them) that such an one came down to the place of the whole Assembly of this Nation, with the *Trib which God bid showed unto his Servants, and with his Staff in his Hand*: He had no other Weapon, and would not have had that, but he went Halting as did the Patriarch whole words are here made use off. And this will be a further sign and token, that they cannot pretend Ignorance of the man, or his business in the day of Recapitalation of all things.

But the greater strangeness is imagined to be within me; *I have written the great things of thy Law, but they were counted as a strange thing*. Hof. 8. 12. said the Prophet in his time; and within the compass of this year, the like imputation hath been cast upon my particular Person, for what I have brought out of the same Book of Scripture. But to cause the Reproach offered by them to cease, and to turn their own reproach upon them, Dan. 11. 18: I will tell any one that thinks so, where the strangeness of all lieth, even in *Mans Transgression*. Either the not observance of what is commanded, or doing those things which are contrary to the Laws of God and Truth. In Transgressing and Lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the Heart words of falsehood. By not doing of Righteousness, but forsaking the Ordinance of their God, not taking heed to the Ordinances of Justice. It is Mens strange kind of actions, which do draw and distract from my Tongue and Pen what may seem strange kind of expressions: For I do only speak of them according to their very nature, and as they are done. But more especially when the Thoughts of their Heart come to be revealed, and those secret imaginations are made known by that Word which is a discerner of the Thoughts and intents of the Heart, there must be yet more strange kind of expressions, odd sayings, uncoath, uncommon, they know not what to make off or term them. If one should mention how they fret themselves, and are apt to curse their God and their King, it would pass for an hard saying; when all this is far worse in them than is known in those who only take notice thereof in order to admonish them to stand in awe and Sin not. All the strangeness is in themselves; and accordingly the Spirit who teaches all things and speaks the very Truth, calls them *Strange Children*, Psa. 102. 27. For nothing can be more strange then that Man should be Disobedient to his God, that the Children which the Lord hath brought up should rebel against him. Wherefore they must be known, and also spoken forth in order to the casting down of imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every Thought to the Obedience of Christ. When these imaginations and thoughts are clearly and truly brought out to publick view, they quite fall to the Ground, and never rise again. I appeal to any one who knows Truth, and can apprehend common sense that in

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the several things I have published to the World, I have all along delivered my self in plain, common, obvious, familiar and intelligible Expressions. I have spake forth the Words of Truth and soberness; though it is hard to express the mad and foolish Actions of mankind to the very Life and Reality, and not to be reputed so ones self. All those that fear God, and those that have known his Testimonies, Psa. 119. 79. can also judge of these things. And though what I have more lately done, in opposing the High and Universal Corruption of this present Time, hath met with Scrife, and Contention, Stubbornness and despising, all kinds of Reproach and contrary Usage; yet the Reason of all is, because People are Corrupt, and do not obey the Truth, but obey Unrighteousness, Rom. 3. 8. They have made void God's Law, Psa. 110. 126. and his Commandments of none effect. Therefore the Law is slacked, and Judgment doth never go forward for the Wicked doth compass about the Righteous, therefore wrong Judgment proceedeth, Hab. 1. 4. For they have indeed acted contrary to what the Law commands and requires. Nevertheless, all knowing People may yet judge of whatever I have here said, or in the two foretold Treatises concerning our Great National Sin and Transgression, By this certain and infallible Rule of the Prophet, That we might see from our Neighbors, and underly and shew Truth, Dan. 9. 13. Then it will appear unto them as clear and evident, as the most plain and simple proposition now doth. If People will not do this, but go on still with all deceivable ends of Unrighteousness, there is no Remedy, but they shall perish. Because they received not the love of the Truth, that they might be saved; and for this cause God shall send them strong Delusions, that they should believe a Lie: That they all might be damned, who have lived not the Truth, but had Pleasure in Unrighteousness, 2 Thes. 2. 10. 11. 12. All which Words are observable, and very terrible.

To unfold the Mystery of Iniquity a little, and somewhat to lay open the working of Satan with all devices and ends of Unrighteousness. It will be necessary to observe with what ~~good~~ words he tempted our Parents in the first Transgression, and hath all along, and doth yet continually set himself againstst God's ways, to keep up the mist of Ignorance and Unbelief, to hold people in their Perplexity and Confusion of Disobedience and Transgression; and he doth use all means to hinder men from coming to Repentance, and the Known Truth of the Word. And as God would accomplish that by right Words, so he doth endeavour to imitate in like things, by tempting Mankind to do after their own Thoughts, and after the Imaginations of their own Evil and Corrupt Heart: And also his Emissaries

go about subverting People with false, corrupt and deceitful Words; which are, and may be published with Licence and Authority. But the Inhabitants of his Earth are ashamed, or afraid to receive the *Truth* of him, who is Lord and Governor of the World, who filleth all Places and all Things with his presence. Poor Creatures ! Your *Sins* will quickly be at an end; and this Power of Darkness will be suddenly gone off; and then ye shall remember and discern, which Master it was better to have served, God or the *World*.

As the *Man of Sin* doth so mightily bewitch People from the Scriptures, because his own Way and Corruption are so much condemned therein. So do others at this day for the very same Reason, put an opprobrious term upon the Language of the holy Ghost; or it is not so gentle and fashionable, nor agreeable with the Humor of the Age. They cry it out for impertinent and foolish; yes, there are an hundred kind of Sarcasms, and like sayings, whereby the *Word of the Lord* is made a *Reproach to me*, and a *Despise* daily, Jer 30. 8. They reject, and will have none of it. But what saith the answer of God unto them? *Hear O Earth, Behold I will bring Evil on this People, even the Curse of their own Thoughts, because they have not hearkened to my Word, nor to my Law, but rejected it.* Jer 6. 19. All their other Religion is vain; their Worship and Devotion is to no purpose, for it doth not please God. *Your burnt-Offerings are not acceptable, nor your Sacrifices sweet unto me,* Ver. 20. *He that turneth away his Ear from hearing the Law, even his Prayer shall be abomination,* Prov. 15. 9. Even at this day, and in this Nation, The Wise Men are ashamed, they are dismayed and taken; Lo, they have rejected the *Word of the Lord*, and what *Wisdom* is in them? *Jer. 8. 9.* It would be Nonsense, and a Lyte to say, if one heard a Lawyer cite several express Acts of Parliament, according to the very Sense, and the plain and common Understanding of the same Words, yet such an one did not argue to the Purpose; for all is foreign and impudent besides what is thence allegged. And so our Great Lawmakers and Counsellors are Very fond of their own Constitutions, to do all things exactly according to the form and direction thereof; But they did not attend, how in the late Revolution, they did at once strike at all the Statute and common Laws of this Kingdom, which are said to be vested in *Sacra Scriptura*; and also they did unhinge those very Laws, which do give and adjust to themselves their own respective Honours and Estates, and establish Property; And therefore they should do well to lift the right Door again upon the Hinges. This is Truth, though it may seem a kind of Human Reasoning; but yet doth shew how Judgment

(19)

Judgment is turned away backward, and Justice standeth afar off; and
Equity cannot enter.

If our Frowd Men think themselves too good to be Subjects and Jer. 13. 13.
Servants unto God, yet, whether they will or not, they are his Cre-
tures : He is King of Kings, and Lord of Lords. There is no removing
the Government off from his Shoulders, nor getting themselves from
under it; as may, and hath been done to the Son of Man. And who-
soever are so stout as not to mind Scripture, God's revealed Law,
are at this time Transgredors against the same, and shall be at the last
day condemned by it. This would be alike sensible, if we had the
same knowledge of him that is invisible, and consideration of Future-
ty, as we have now regard to our Kings and Governors after the Flesh,
and take care for the present time; for (as before intimated) the
Law of our God is written in a Book, and may in like manner be un-
derstood as the Laws, Customs and Manners of this or that Country we
live in.

There are many Words in the World, and none of them is with-
out Signification; for they have respect unto Things; and what ex-
presses things as they are, the very Nature and Connexion of them
together, That is Truth. Now because many of them are hidden,
as it is, unseen, and not heard, It is the office of Reason to search
them out, and to bring them near by Probability and Witness. So
there may be many Words, and a long course of Reasoning to bring
out one single Truth. And then opposite to Truth and Reason, are
Falshood and Imagination. We may evidently perceive that all things
are Gods, and that his Word is perfect and true, for that speaks of
every thing according to its Nature (either in express Words or just
Consequence, though this is many times hidden, and not discernable)
which belong to mankind, from the greatest to the least, except what
may be known from our selves, and the most common observation. So
all is but vain and deceitful Words, which do not spring up, nor may
be gathered from this ground of Truth. This is left as a standing
Rule to try the Doctrines whether they be of men or no. And we may
further know Truth by the Understanding which is given us: for
Truth (if it be clearly apprehended) hath a full conviction over the
Heart and Conscience. Notwithstanding the shifts and tricks, the dis-
puting and crafty eluding, yet there doth remain a firm persuasion
in the mind which cannot be cast off. When the Spirit of the mind
lugges to the man, This is the ver. Truth, it is exceeding dangerous
to resist or to despise to that; to be stubborn against or despise it, to
forget, or be willingly ignorant.

And hence we may learn to take a judgment and estimation of the Wisdom of man's Words, fine Flourishes, smooth Language, or of optional unnecessary things, which may delight a little, but perish in the Reading: there is nothing in them, and it is all blown away as Chaff: But more especially are we to take heed of the *Leaven of the Pharisees* (which they mingle amongst, and thereby corrupt the Bread of Life) viz. their several kind of Glosses, Distinctions, and their own Inventions, meet human Expositions and Traditions. Many ignorant People give more regard to the Opinions and Sayings of such a Rabbi or Teacher, than to what Christ, the Prophets and Apostles speak, or even what God himself speaketh by them. Indeed there was at first appointed a Peculiar, and distinct Office of Men to turn his People away from Iniquity, Mal. 2. 6, and to turn them to Righteousness, Dan. 12. 3. But instead thereof, They strengthen the Hands of Evil-doers, that None doth return from his Wickedness, Jer. 23. 14. And either conceal or flatter them in Unrighteoucnels; and sooth them up in the committing of those things, of which God hath said, The Soul that smiteth, it shall die, Ezek. 18. 4. They are rather Men-pleasers (and yet that is a bad way of pleasing men, to lead them blindly on to eternal Misery) than the Servants of Christ; for as he taxed the Pharisees of old time, so do these now reject the Commandments of God, that they may keep in favour with the chief Princes of this Nation. For Moses said, Honour thy Father and thy Mother; and whosoever curseith Father or Mother, let him die the Death. But ye will excuse, and vindicate, and justify, if the Children shall not only take away the Right, and Inheritance of the Father, but after they have taken Possession, they proceed to Kill and Murder; as carrying on unjust Wars, is intentional Murder all along. And that is that they may be professed though the outward pretence is for the Protestant Religion against Popery; Whereas if it were really so, yet if ye had a right knowledge of the Glory and Work of the Lord; The One is not so be advanced, nor the other carried on by sinful means. It is a wrong and contrary Method, to build up Zion with Blood, and Jerusalem with Inquiry, Micah 3. 10. But our Priests and Prophets do not exhort them to do Right and Equity to their Father, Making the Word of God of none effect through your own Expositions, which ye have delivered; and many such like things done.

God is my Witness, whom I serve in the Gospel of his Son, and I hope for any Mercy at his Hands, I do here declare, That what I have already, and do now herein, is also out of a greater Zeal and Emulation for the Truth and excellency of the pure Reformed Religion; which at this day yet under much scandal and reproach by

blasphemy of an Oath and manifest Unrighteousness. This Zeal of mine is according to Knowledge, and the certain direction of God's written Word, both of the Old and New Testament. For we are not to do *Oppression*, nor exercise *Robbery*, nor oppress the Stranger; *Lev. 19. 34.* *Ezek. 22. 29.* See the next Verse, *I will be a swift Witness against them Strangers, and against those that Oppress the Fatherless;* and that twice affile the Stranger from his Right, *Mal. 3. 5.* We ought to give no occasion that the Way of Truth be evil spoken of: We are to have our Conversation honest amongst the Gentiles, and to walk as the Children of God without rebuke. *Recompence to no man Evil for Evil:* *Be not overcome of Evil, but overcome Evil with Good,* Rom. 12. 21. as such is the design of the Law and the Prophets, Christ and his Apostles. If our Ways and our Doings are contrary, God sees it, and is displeased him that there was no judgment, Isa. 59. 15. And some one or more should appear forth publicly to testify against this National Sin and Corruption. What I have done herein, was to clear a great point, which is to manifest the *Most perfect Holiness and Upright Righteousness of God*, who doth not allow to do Evil that Good may come. As God is Righteous in all his Ways, and Holy in all his Works; so according to his certain promise, *Judgment shall reward Righteousness, and all the Upright in Heart shall follow it,* Psalms 94. 15.

So that it is not a matter of Indifference what any one thinks, or speaks, or doth herein; but we are to side with the King Immortal, *Invisible and only Wise God* against this Transitory World, the Folly, Falshood and Corruption which are seen therein. We ought to search and enquire diligently what is written, and to speak and do as We that shall be judged by the Law of God in Scripture. Not giving so much heed to them, whom the Word saith, and Experience confirmeth, *But ye are departed out of the way; ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi,* saith the Lord of Hosts, *Mal. 2. 8.* whose assertion may sooner be believed than their own Vindication. They may be more properly styled followers of Mahomet, than of Moses or Christ, for these were faithful in all their House; But they, according to the Impostors Doctrine, will call such a thing an especial Providence, and Immediate Deliverance sent by God, though the means (by which it came to pass) are against his express Word and written Revelation. But what, if some that handle the Law, know not God? shall this diminish from the Righteousness of God, or take away from the Purity and Uprightness of his Law? God forbid; yea, let God be true, and every man

a Lye, as it is written; That thou mightest be justified in thy Sayings, and overcome when thou art judged. We are sure that all Scripture came by Inspiration from God; and therefore all is Truth what that faith. And whatever the Practices of others are to keep their places, or to make a gain of Godliness, (so called, but rather Hypocrisie) or procure and retain the favour of the great Ones; yet such will be the greatest losers in the end; for there is a real Truth and Signification in these Words, *Blessed are they that keep Judgment, and He shall have Righteousness at all times.* Psal. 106. 3. And though at this present short time, *There is one event to the Righteous and to the Wicked, so him that feareth, or he that feareth an Oath;* Yet it will be certainly better with those who have continued whole and steadfast in the Covenant of their God, and have preserved a good Conscience in all things. So it will be seen and experienced, when of this, and every day of our Life, after years of discretion, we shall be called to Account; which will also extend to every *Idle and false word* that men do now speak. The time, place, circumstances and aggravations of such wilful Sins and deliberate Acts of Disobedience will be manifested, as they were day by day committed. And then it will be no excuse to have *justified the wicked for Reward, or for fashion, or because they had the greatest number of their side, or out of any wrong or indirect Principle.* They act foolishly, and are ignorant, who flourish over and vindicate the *Violent perverting of Judgment and Justice in a Province;* for they may now Read and Understand, that the *Almighty regards the Matter, and there is Higher than they,* who will set things at right again. That we which is now denounced against them who call *Evil good, and Good evil,* shall at length terminate in execution and misery.

It is a sad Thing to consider that any People for profit and advantage, for pride and pleasure, to get or keep the good will of their superiour fellow Creatures, should whilst they live do those things, for which after Death they shall suffer punishment. And they should be more careful and fearful to humor and comply with a parcel of Dying Men, whose *Gifts perish with them, and their Fury vanisheth into nothing;* then they are to please an Almighty Father and Everliving God. Do ye think the Scripture saith in vain? *Trust in him at all times;* O People, pour out your Heart before him: *God is a Refuge for us;* Solid. Surely Men of Low degree are *Vanity,* and Men of High degree are *a Lye:* To be laid in the Balance they are altogether lighter then *Vanity.* Trust not in Oppression, and become not vain in Robbery: If Riches increase, let not your Heart upon them! God bids *forget me,* which have I heard this

that Power belongeth unto God. Also unto thee, O Lord, belongeth Mer-
cy; for thou madest us every man according to his Work, Psal. 62.8, 9, 10, 11.

God hath wisely established things for a Life of Tryal, and an Ob-
edience of faith, and to exercise our Trust on him. He hath gi-
ven us the Law and the Testimony, and the Light that is in them, to dis-
cern and know Good and Evil, Truth and Falshood, Right and
Wrong, Substance and Vanity. And the Salvation which we ex-
pect from our God, should always keep us in that steadfast purpose of
mind, as not to commit any deliberate Sin, nor to continue in any
known Transgression, nor to practise Hypocrite, nor to leave Dut-
y undone for to accomplish present things. If men did not talk of
it as a Word of Course, but do really desire to get to Heaven (as
now they set the outside, and they must certainly go off from this
Earth) then they must not do those things that lead a contrary way,
as that Word (which reveals the invisible things within, and
the necessary means to obtain) doth expressly declare. It is no jest-
ing matter, but rather a sad sign that the Curse of God, which is a
fore-runner of his punishment, is fallen upon people when they add
Iniquity to their Iniquity, and so come into thy Righteousness, Psal. 69.27.
For the next thing which succeeds, is to be *blessed out of the Earth of*
the living, and not be written with the Righteous, Verf. 18. and that is ten
thousand times worse then to lose their Lives, Liberties and Estates.

And whereas it is further surmised, our pure Reformed Religion
is more dear, and that would be endangered ; It is here deliberately
and advisedly affirmed, That the Doctrines and Practices of these cur-
rupt Times are more dangerous and prejudicial to Souls, than all the Errors
and Superstitions of Popery : for that same Word (which instructs in the
way of Salvation, and makes known what is the pure and undefiled Reli-
gion before God) doth speak much more against Perjury, Lying, Unright-
eousness, Disobedience to Parents, Revenge, false Accusation, Hi-
pocrate and an *Hypocritical Nation*, and such like, then it doth against
Idolatry, Superstition, and false Worship. But the Will of God is,
(which we must also do, if we would be saved) that we abstain from
them all. Thou declardest upon Oath that the Pope cannot depose Hereti-
cal Princes, and that neither he, nor any Person whatsoever, hath Pow-
er to absolve thee of this Oath, or any part thereof; but what if God
should judge that Protestant Lay-men cannot absolve Subjects from
their Oath and Allegiance to a Popish King? in Truth, neither can one
do it, nor yet the other. The same God, who commands that we keep from
Idols, doth likewise enjoyn that we do no wrong, and that we abstain from
all appearance of evil. It is both folly and Wickedness to run from one
unlawful

unlawful extream to another ; and God will shew and manifest that there is no necessity to proceed from evil to evil, and they know us not, saith the Lord, Jer. 9. 3.

It is impertinent and irksome to explain things so every particularly ; but People are dull of apprehension : fears and jealousies are endless : and more especially a consciousness of guilt and wrong is not easily satisfied, for it hopes to have this excuse for their Sin, a surmise of Danger : and they venture upon these doubtful things to make more sure against it : for so they call such things which are as evidently a breach of the Law, as Adultery and Fornication are against the seventh Commandment, and are more certainly Sins, than Drunkenness is one, as themselves may knew, for compare their Actions with the Law, and their own Thoughts will accuse them. When the Soul hath departed from the Law of the most High, she seeks out for this or that Imagination to pacifie (but it cannot satisfie) the grumblings within at the present time ; and which she vainly and fally hopes will save harmless as to the future. But notwithstanding all the Deceitableness of Unrighteousness, strong Delusions, and human Allegations ; Yet Gods Glory is not, nor can be advanced by sinful means. For, The just Lord is in the midst of us, he will not do Iniquity, Zeph. 3. 5. and we ought to suffer himself according to his own Gracious Promise to direct our Work (if we sincerely intend it for him, or otherwise it is damnable Hypocrisie), in Truth, Isa. 61. 8. If we would indeed ride Prosperously, It must be because of Truth, and meeknes and Righteousnes. For whosoever doth the Work of the Lord, must do it only in the Good and right way, which himself doth direct all along, and chalk out in his Word. And this doth strictly forbid all manner of Sin and falsehood. They also do no Inquiry, they walk in his weyes, thy Word is very pure, Psal. 119. 9. and vers. 140. Sanctifie them through thy Truth, thy Word is Truth. John 17. 17. neither is the least evil to be done for the best end. Will ye speak wickedly for God, and talk deceasfully for him ? Job. 13. 7. 1. and to the same purpose is Rom. 3. 7. 8.

Here I have not so much to do with the clamours of the Multitude ; but I ought to give an account to the Saints that are on the Earth, and the true Servants and Worshippers of God ; who can better understand and judge of these things, but ye know that every Scribe instructed in the Kingdom of God, if he would be faithful in all his Hosue, ought to speak out all that God is commanded and made known from the whole Scripture according to Dere. 18. 18. Psal. 78. 52. Jer. 26. 2. Dan. 27. 24. Mar. 23. 20. and so ye ought to receive and give attendance unto all Gods Word, and to diminish nothing, nor lose ought of it... And then

then; If ye mark diligently what is here, and all along said, ye will find that I speak not these Things as a man, but both Law and Gospel say the very same. I speak nothing of my self, nor do I use meer Human Arguments, but I make mention of Gods Righteousness, even of thine only, Psal. 71. 16. And therefore I do use (according to that dist. i. full term of Reproach) such a farrago of Scriptures, hodge podge, as they are tagged together. If the same imputation is endeavoured to be fastened on me, as was on those Jer. 20. 7. Mat. 27. 63. 2. Cor. 6. 8. My answer is the same ; for I speak all along out of the Word of Truth, and make use of the Armour of Righteousness on the right Hand, and on the left.

Do not blame me, but let the Prophet Ezekiel arise forth and answer for himself, as one that would bring in Heathenism and destroy the true Worship of God ; for what he saith so emphatical in his seventeenth Chapter, on behalf of the King of Babylon, according to humane apprehension, but in Truth he speaks for the Oath and Covenant of God. In vers. 15. the matter of fact is recited particularly (which may in like manner be applied by one who knows the exact series of the affairs of our Time) and three Questions are asked in short, which imply a strong Negative, as it accordingly fell out ; so that *they did not prosper, or get escape who did such things, nor were they delivered*. There was some mean time between the Prophets speaking this, and it being accomplished. Nay, do ye not accuse him neither, least your Murmurings are against the Spirit of God which spake by him : Who for further Illustration and Confirmation of this point doth in several other places speak expressly against a false Oath : And there was not to be any breach nor absolution from it, for outward convenience or temporal advantage ; as in case of the Gibeonites, *Yephus Vow* and what may be gathered from Judges 21. 5. 7. concerning the Tribe of Ephraim.

And then further, let People take heed of provoking God to Anger, by *luring the Holy One of Israel*, as if Deliverance was begun already, and must be accomplished by such an Instrument only ; for herein they speak without the Book of the Lord: why, what saith that ? *Wilt thou then, O God, which hadst cast us off? And thou, O God, which didst not go out with our Armies? Give us help from Trouble, for vain is the help of man.* Psal. 60. 10, 11. And so likewise false and sinful is our fear ; or if it were true and reasonable, yet *vain is the Opposition of Man*. For if things were done (as they indeed ought) only according to the Principles of Restitution and Justice, the exact rules of Righteousness and Wisdom, purely out of Obedience to God and the Word of his Grace, we should be all safe under the Divine Providence and Protection ; so that we

Mal. 4. 5. may be bold to do Righteous things, and trust not God with the rest of all. This is better and more safe than to venture upon evil and unlawful means, and so subject themselves to present confusion and future Punishment ; for if such an one is restored to his civil Right, he may see the Work of the Lord, how Judgement is returned to Righteousness ; and hereby he may be brought over to the pure and uncorrupt Religion ; to which he may be the sooner won over by the honest dealing of the true and sincere Members thereof. But if his Heart be to do Mischief, Dan. 11. 27. and to practise Revenge and Cruelty, there is a God above, who according to his workings and methods of old may suffer his People for a while to be ministered and brought low through Oppression, Affliction and Sorrow : He poureth contempt upon Princes, yet scattereth the poor on high from affliction, PsaL. 107. 39, 40, 41. It is said in the plural number, and he may so over-rule it by a clear ordaining Providence pursuant to his revealed Word, The Land shall be forsaken of both her Kings, Isa. 7. 16. And then also will this be found true, so that we our selves glory in you in the Churches of God, for your Patience and Faith in all your Persecutions and Tribulations that ye endure, which is a manifest token of the Righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God for which ye also suffer : seeing it is a Righteous thing with God to recompence Tribulation to them that trouble you, 2. Thes. 1. 4, 5, 6. so that admitting it should be thus, Here is the Faith and Patience of the Saints, that they will rather choose affliction, than to commit Sin : and will not refrain from doing Righteous Things, though they did know and were assured it would bring suffering on them ; for such indeed, and none else will be accounted Worthy of the Kingdom of God for which they suffer. But if Men will trust to the methods of their own Wisdom, till they are run out, and themselves are confounded and basled : And will either before or afterwards use some unlawful Means to preserve themselves from, or get out of Persecution, God will proceed to do a marvelous Work amongst this People, even a marvelous Work and a Wonder, that the Wisdom of these wise Men shall Perish, and they shall justly suffer as Evil-doers. Then they will wish they had done otherwise when it is too late ; for such Repentance is the same with that of Judas or Esau, and the damned in Hell ; who when they come to be fully sensible of what they have lost, and are to suffer, then only they would have done otherwise, when before they were proved the same thing, but did it not.

It would be looked upon as vain Arrogancy and Proud Boasting, if I should repeat at length and apply what is written and asserted thrice, PsaL. 119. 98, 99, 100. Yet it is thankfulness to God the giver to speak out

out and acknowledge the same, and also it is a benefit and instructi-
on to others to assign the very reason how such an one came to that.
Wisdom and Understanding. And likewise great heed is to be taken
all along that this is confined within the bounds of God's Law. I am
doubtful whether I shall not Transgres my Commission to insert one
Human saying, *Inter deliria senum et prejudicia iuvatum eadis Res publica;*
but sometimes we are allowed to speak the words of Man's Wisdom
and common observation. And notwithstanding the contempt, pre-
judice and disdain, which may arise against me because of my *Tauah,*
1. Tim. 4. 12. and seeming forwardness; I will add this yet further, and *1 Sam. 17.*
do here take Liberty to make a publick and Solemn Protestation, that,
according to the Grace & Knowledge God shall be pleased to continue
and further endue me withal, *I will as soon stand in the gap to prevent*
the coming in and overflowing of Popery, with my Life, Liberty, and younger
Brothers Portion; *as now I expose them all against falsehood and unrighteous-*
ness. If at any time (either now or hereafter) I should recede and draw
back from this deliberate Resolution of mine here made, then let me
be made an object of the utmost fury of the Multitude. I would under-
go all *Ravilliæ Torments* and quietly submit to the most cruel and
lingring death that ever yet man endured since the World began. This
is here published and recorded to stand against and be executed upon
me, and that it may be done with me according to mine own words.

I am as it were necessitated to use this confidence of Boasting; for
it hath been surmised against me as if I plead for Baal and his false Wor-
shippers; that I have displayed a banner for Antichrist in this Kingdom,
and that I am a Minister of Satan transformed into a Minister of Right-
eousness; which last is more supposed of me, because I do discover In-
quiry to turn away our Captivity, *Lam. 2. 14.* and that other threatening
manifested under the Gospel. And also in order to turn away Inquiry
from Jacob, it is necessary to lay open the full aggravation and sinfulness
of Sin, and also to cite the Scriptures; but for doing these things I am
thought to be like him that accuseth our Brethren before God day and night.
But then this charge must also fall upon Elias and the Prophets, *Christi*
Rom. 11. 2. and the *Apostles*, and all faithful Teachers down ever since, and at
this day, for they according to their Duty and Office did the very same.
We cannot inform God of any thing, nor make the Sins of Men known
unto him, nor recorded before him, for he knows much more himself.
The Sin of Judah is written with a Pen of Iron, and Graven with a point of
a Diamond, though no mortal Man did in the least Speak or Write
thereof. But our God commands that they be shewed and told there-
of, in order to which it is necessary to do both. We have no way to
convince

convince of Sin and ~~own unto~~ Righteousness, but by the Scriptures; And when the Devil quotes them, as we read that once he did, he leaves out the material Words, *To keep thee in all thy Ways*, which is in *Psal.* 91. 11. but quite omitted *Adas.* 4. 6. and in *Luke* 4. 10. *to keep thee* is added, but the last Words are again omitted. So that the Allegation is the more subtle and fallacious. But our Lord did confront Scripture to Scripture; and let this be shewed and done by my Adversaries, and not think it sufficient barely to object the same against me. Let the Learned, but *Unstable* of our days, shew where the Scriptures have been any where wrested; for there have been cited those places which are easie to be understood, according to the plain and common signification. But when there is a Comment added to hinder from coming into the way of Righteousness, then this Impatation will truly fall back upon themselves; as God will judge and determine at last; tho' now they *justify themselves before Men*, and have the fashion and multitude on their side. If Satan doth once cite Scripture, not in general, or by halves, but particularly and fully to turn People from Iniquity unto Righteousness, then *He doth rise up against himself, and is divided*: *His rānnes stand and hath an end*. And if my self have done that under all (as I can think of) the principal heads of Good and Evil, as may be seen in the *Book of Happiness*, &c. to which I have prefixed my Name; then it may be judged whether I am a true Minister of Righteousness; tho' by the Impositions and Restraints of Men, I am as yet debarred from the publick and outward Administration of that Office by reason of contradictory Oaths, and to me doubtful Subscriptions. And if my self have wrote against Papry more than my Equals, as may be seen in the above-cited Book, page 75, 120, 121, 160, 190, 212, 243, 253, 411, 460, 461, 462, 487, 586, 618, 691, 700. And yet am I a Papist, then also Papry is divided against it self, and that hath an end, and cannot stand. I shall never be able to do any thing to advance the Cause, but subject my self to present shame & eternal confusion. If I do once speak or act contradictory to mine own printed words in the least considerable instance, then I am a *Lyon, Deceiver, false Prophet, Traitor, ready and high-minded*; and then I may be justly and lawfully proceeded against as such.

That Book was indeed compiled in the late King's Reign, but came out of the Press after his departure. And there is one single page therein, viz. the hundred sixty second, which if he had been put in mind of, and thoroughly observed, the Truth contained therein would have preserved him in his Throne to this day, and the enemies of our reformed Church had got no advantage over us. And also that *Sin, Disturbance, Confusion, the bloody & dasteful events of War might have been prevented*, which we have been since involved in.

If I have spoken the Truth, it ought to be believed and received; if I am all along consonant and agreeable to my self (which others may examine as strictly as they will) then is it True. And if my only drift and design is to teach transgressors thy ways, and that sinners may be converted unto God, then the Truth of God is come unto you. Though according to the Divines Method it may spring up from an obscure press, and compiler, and remain for some time hidden and concealed from the World, for People are ashamed of such Words in an adulterous and sinful Generation; and they hate the Light, neither come they to the Light lest their deeds should be reproved. *The Light shineth in Darkness, and the Darkness comprehendeth it not,* John i. 5. It doth not see and perceive, and also it is afraid and shrinks thereat. And also there is the whole Truth spoken out without fear and respect of Persons, and without favour of and siding with any Sect or party; and also the time is come when they will not endure sound Doctrine, for these and such like Reasons only, it hath been unmercifully rejected, and not received.

I have all my Life time kept constant Communion with the Church of England, and have daily frequented its publike Worship as I have opportunity, and do at least thrice in the Year receive the Holy Sacrament, according to the appointed Institution. I have been also some few times, since the Establish'd Liberty of the Congregations of Protestant Dissenters; and herein I do act pur-shant to that Truth Manifested in the fifth Chapter of my afore-cited Book under the head of *different communions*. But I did never in the least joyn with the Popish way of Worship, nor did ever so much as see it; which I have had the curiositie only to incline me so far; but I thought even that to be a sin and unlawfull, because of their Superstition and Image Worship; and therefore I did utterly refrain. I do desire and would endeavour after a Greater degree of purity and reformation even in our establish'd Church; for it shoud be yet more freed from the Ordinances and Commandments of men. Though I do wilfully consider that the Restorer of Paths to dwell in, Isa. xl. 12. is only to take away that rubbish and corruption (which hath so long laid in them) that they may be smooth, right and plain as they were at first, and they are to remain the very same, for we are to come up again to the old Paths, where is the good way, Jer. 6. 16. The Wall is in no wise to be removed, nor yet the Foundations altered, but the old waste places are to be builded, and they are to be raised up, and the breach is to be repaired; and all is to be done in the very same place.

We would not willingly bring a Scandal, or Odium, or Dishonour them in the sight of their several Congregations; but yet the Sons of Levi are to be purified, that they may offer unto the Lord an Offering in Righteonses; and that they might be the same as in the dayes of Old, and in former Years; when they did Teach Jacob thy Judgments, and Israel thy Law; and the Lord did accept the work of their Hands. When they did walk before him in Peace and Equity, and did turn many away from Iniquity. And now the fault is only in themselves, for why should they do those things as to be contemptible and base before the People?

As their office is to admonish the People of their Sin and Error : so God in his abundant Care and Provision for his Church, hath all along instructed and raised up others (who were not of the *Ligious Priesthood*) to do the like unto them also.

It seems to be Ignorance or Interest that People are 'so over zealous for, and confined within a particular Church, or such a Congregation ; whereas we should acknowledge and answer to no other Name than that of a Christian ; nor according to the common notions thereof, but as it is written in the Word of God, by living according to all the Rules and directions there. And then we might all agree to the same manner, and meet at the same place of Worship.'

A summary of the preceding Discourse.

Both the secret Thought and open accusation of the World are affixed on Me for Publishing such Words unto them, *This man seeketh not the welfare of the People but the hurt*, Jer. 38.4. He that conquers Kingdoms and enlarges Territories, is reported a Great Instrumēt of Mens Happiness; though it is accomplished with the Price of Blood, and by unlawful means, and the utmost bēcof is a shadow only of Good, which just pallēth by and is gone for ever. But they are the only unacceptable Persons to the World, who instruct People how they shall live and do, *that they may be saved*; and lead them into the right way, that they may live as Peaceably and comfortably here, as can be well desired in this World ; and at last be Happy and Bleſſed throughout all eternity. Men need not be in the least scrupulous and fearful as to this present time ; for these Words, if understood aright, would prevent that further effusion of Blood in our neighbour Nations. And one Mans Life, if he knew how rightly to esteem it, is more valuable to himself than two Kings and their Kingdoms. They, according as is was long since foretold of them, 1 Sam. 8. do turn their Subjects into Servants, and make use of the lower sort of People for their Wars ; but they have not so learned of Christ ; for of him it is written, *He shall spare the Poor and needy, and shall save the Souls of the needy. He shall redeem their Soul from Deceit and Violence, and precious shall their Blood be in his sight.* Psal. 72. 13, 14. The same eternal Word and Truth would put a stop to the further impoverishment which is likely to fall on our own Nation through continued taxes and charge ; which would somewhat take off from the Oppression of the Poor and the fighting of the Needy ; for that is drained out which should carry on Trade and Commerce. The Spirit of God doth take notice of such things, as may be seen, Isa. 23. 18. And then the Seas might be set open again, that People may follow their lawful Merchandise with less fear and Danger. And then again, the like Way and Method may be found out to restore unto all Nations Unity, Peace and Concord, which we pray for as a Blessing, so we should likewise endeavour after out of a mind to the publick good, *That there be no breaking in nor going out : That there be no complaining in our Streets*, Psal. 34.4. 14. Which

Which would be in Dead and in Truth accomplished ; If, as they do already own and profess him, to the Kings and Princes, and Lords and Counsellors, and Peafors and Teachers of all sorts, would obey the Lord our God, and do according to all his Laws and Statutes. If they do not, their Sin will find them out severally, and as they are joyned together in a community ; for the time draws near, when He will fulfil his Word, for the Nation and Kingdom that will not serve him shall Perish : Yet, those Nations shall be utterly wasted. Isa. 60. 12.

The Lord exacteth Righteousnes, and judgment for all that are oppressed, Psal. 103. 6. How is this true ? for many are oppressed throughout their Life, and dye so. But it is to be understood from the words following, *He made known his ways unto Moses*, Vers. 7. He hath commanded and shewed in his Word how it shoulde be done. And if People will not do it freely and willingly, we his Servants have no more to say, but we leave it to God himself to perform, fulfil and execute his Word. They may believe and tremble that the same Almighty God, who spake the World into Being, and commanded his Word to a thousand Generations, will also give forth the executive Sentence. *And I will punish the World for their evil, and the Wicked for their Iniquity ; and I will cause the Arrogancy of the Proud to cease, and will lay low the Flanguishness of the Terrible*, Isa. 13. 11. which last hath been already fulfilled in foregoing Generations, and there is a fearful expectation of the other. The like doth halfe to be accomplished and determined upon the present Generation, unless they agree with their Adversary quickly whilst they are now in the way. Consider of it seriously; *Had ye rather die in your Sins, and utterly Perish in your own corruption, then be told thereof and be put in a way how you may escape ? Now it is high time to look about your selves, for now ye are nearer to Death and Immortality then ever ye were yet : and so ye approach nearer from Day to Day, till one drop away after another into the future state. And then do appear forth the things contained in Scripture (out of which I have spoken all along) and are manifested to our separated Spirits, all one as the Things we now here In the Flesh do see handle and converse withal. God will take care that what he hath said, shall come to pass. And those who are now so stout and disdainful to value his Words as an empty sound, or a dead impertinent letter which may be laid aside, and not minded, & suppose there is not much more in it then waste Paper with some impressions of Ink : Or if it is quick and powerful, and sharper then any exceeding Sword, then out of the Spirit of opposition and revenge they may do as Jeconia did, Jer. 36.23. Cut it with a Pen-knife or cast it into the Fire, or some other way embezil and lose it : such People may at length find and be sensible of an hideous lamentation in themselves, and that it is become a Savour of Death unto Death : As the words in a Statute Book do now cause several to suffer loss of Liberty, Life or Member, and other waves of punishment : and that aforementioned is as silly a device, as for a guilty offender to tear the Record or Statute by which he is to be judged,*

for this doth only argue a greater contempt and provocation to God, who did send forth his Word to bring them to Repentance, that he might forgive Ver. 36. 3. and Pardon them. And it remains still the same in the purpose and determination and Book of the Lord: From Scripture, all that is truly inferred, will be in like manner fulfilled. Let there go about never so many like Elymas the Sorcerer to defeat what is here laid, or as *Yahweh* and *Yahwehs* of old time: So do too many now resist the Truth, 1 Tim. 3. 1. or ill-regard it, still that remains: And however in the mean while it fad or prevaricated, nevertheless it will rise up at the Judgment of the great Day. Whether they will hear or forbear, whether they will read or not, these Words are laid before them, that they might have turned from Iniquity unto Righteousness: And, not in Hypocrisie or outward shew; but in sincerity and Truth seek their God daily, and delight to know his Ways.

The Compiler's Defence for himself.

And now methinks I hear the whispering and secret Counsel of those, which may arise yet higher, and if that shall be done in a solemn Judiciary proceeding, *A ray with this turbulent Fellow, it is not fit he should live;* for he doth exceedingly disquiet this Nation; we will send him away before to prove whether the words he hath here laid together, be true; or else do it according to the subtlety of the old Serpent in the *long Places of the Villages,* and *Murder the Innocent in secret Places,* or by administering some deadly thing, for this will not make much noise, and we shall be thus happily rid of one, who doth and will continue to *Torment the Inhabitants of the Earth;* and therefore one way or another, let him be Slain.

To me indeed Kill my Body, but ye cannot Kill me; for there is an *Immortality, Resurrection of the Dead and eternal Judgment.* If that should be (which God forbid, and yet it may be supposed, for the like hath been fulfilled in our Brethren, who were *Killed for the Word of God,* and for the *Testimony which they held.* Rev. 6. 9.) yet I shall see again, and meet with my *Murderers.* But the safer way is to forewarn you all of these things. *Hear my Voice, O God, in my Prayer;* *Preserve my Life from fear of the Enemy;* hide me from the *secret counsel of the Wicked and from the Insurrection of the Workers of Iniquity.* *fear was on every side,* while they took counsel together against me, they devised to take away my Life. But yet with all their *secret violence and confusions,* they cannot do it in that place and after that manner, where God may not see it and know it. And the Lord will find it out when he maketh *Inquisition for Blood,* this and that man was put to Death after such a manner, by the Hands of such Persons, and for such a cause. God sends me as a *Messenger to his Subjects,* to acquaint them of their *Violation of his Laws,* and to rebuke against them, to turn them to God and Righteousness: And I put them in mind to live under his Government, and to

(33)

to obey his Laws for the future : but for doing of this they seek to kill me.
Help me, O Lord my God : O save me according to thy Mercy, that they may know
that this is thy Hand : That thou Lord hast done it.

If they should send me before, there is no calling of me back again, and so
no Restitution ; nor yet with the Crocodiles. Tears afterwards wash away the
guilt of my Blood : The building the Tombs of the Prophets, and garnishing the Sep-
tulchers of the Righteous will not make an atonement for the Sin of killing them.
And moreover, it will be but a very small advantage and short respite ; for
your Spirits also in a little time will fly out one after another. And if they are so
impudent now, that they cannot endure a single Troublor of Israel, how then will
ye endure to meet with the whole Company of Prophets and Apostles, who were
the very sume to their Age and Country, what I am accused of now ? How will
your selves look Christ in the Face (the great Preacher of Righteousness) if ye
should offend one of those little Ones that belongs to him ? And proceed in the
same manner as those did, who Slew him and hanged him on a Tree : How will
ye answer it before God the Judge of all ? And excuse your selves to the Spiritu
of Just Men made perfect ? Who then will he without partiality and respect of
Persons : Who will not in the least favour of what belongs unto Men, and also
have a right knowledge of both sides ; the want whereof doth hinder the
Saints on Earth from giving a righteous judgment. But yet further, your own
self-conviction, which is now stilled, shall break forth ; And your own thoughts
which now a little accuse you, shall appear fully out, and get the Dominion
(as before did the Theogories of Iniquity) and shall recoil upon your selves.

This know, and be assured of in the mean while, that the Persecuting Spirit
is the Work of the Dragon, who hath so long made War n. tb them which keep the
Commandments of God, Rev. 12. 17, and Persecution or Prosecution of his Ser-
vants (even as its first beginning, to the last wicked act) doth arise and con-
tinne from want of the true knowledge of God ; as is evident from these fol-
lowing places of his Word. For Strangers are risen up against me, and Oppressors
seek after my Soul; They have set for God before them, Psal. 54. 3. O God, the Proud are
risen against me, and the Assemblies of Violent Men have sought after my Soul, and
have not set thee before them, Psal. 86. 14. They shall not hurt nor destroy in all my Holy
Mountain. Why so ? For the Earth shall be full of the knowledge of the Lord, as the
Waters cover the Sea, Isa. 11. 9. They shall put you out of the Synagogues ; yea, the
Time cometh that whosoever killeth you, will think that he doth God service : And these
things will they do unto you, because they have not known the Father nor me, Joh. 16. 2, 3.
Which none of the Princes of this World knew ; for had they known it, they would not
have crucified the Lord of Glory, 1 Cor. 2. 8. He prayed for his Murderers, Father
forgives them for they know not what they do, Luk. 23. 34. But now men have no such
excuse for their Sin ; neither will God hear, nor are we allowed to pray bise
according to Truth. Paul gives the Reason why he who was a Persecutor ob-

sainted Mercy, Because I did it ignorantly, and in unbelief; 1 Tim. 1. 13. which implies the contrary, if it had been knowingly done. And here again, to be willingly ignorant, and to make haste to shed Innocent Blood, Isa. 59. 7. because they hope to have this excuse for their Sin ; This is to seek to hide their Counsel from the Lord, Isa. 29. 15. Shall not God search this out ? for he knoweth the secret of the Heart, Psal. 44. 21. Or whatever pretence or vindication they may have before the world, can they conceal from his Eyes, before whom all things are naked and opened with whom we have to do, Heb. 4. 13. and are to be judged by him only. For it is a small thing, or nothing so accountable one to another. But it is a further degree of Sin and Iniquity, & will bring on greater Guilt and Condemnation, when People are not only contented not to obey the Laws and Truth of the Most high God, but also as their Fathers did to the Prophets, Persecute and Kill such who are appointed to make it known : And all those who are even now for filling up the measure of their Fathers : Have they not so much knowledge and reason to reflect for their own safety ? Do ye not think, it would have been better for them if they had not sown God's Prophets, and done his Ministers no harm.

My Authority and Commission for doing these things, is (as aforesaid) from the 23d Chapter of *Matt. b. m.*, and Ver. 34. And also what I can make evident from the 14th Chapter of *John*, and 17th Verse, *Even the Spirit of Truth*; which by some is hard to be rightly apprehended, for the same Reason as the *World cannot receive him, because it feeleth him not*. But yet they may conceive thus much, What is that common sense and reason which is within themselves ? May it be felt or seen ? And is it not only to be Understood ? That Discourse and inferring of one thing from another, is in order to bring out something that is Truth. The pure acts of the mind may give a Light and glimmering to natural and reasonable Souls, that there are higher and Spiritual things, which shall shortly be revealed before us with open Face, as these low and Earthly things are, among which we now dwell ; I speak unto wise Men, Judge ye of what I say. *The Truth which I speak, that is my Commission.* And though it is not seen, yet it may be sensibly felt and evidently perceived within your own Consciences. *I will put my Words in his Mouth.* Deut. 18. 18. *Behold I have put my Words in thy Mouth,* Jer. 1. 9. and such Words only are a good and sufficient Commission of themselves.

God hath been pleased to try many of his Servants even unto the Death, to see what they will endure for him : and to let the wickedness of Men go on, that he may behold what they will do against him. For my part I know not what or when is determined with me ; but I trust on that God who gave me and all mankind Life and Breath. Though my Faith may a little doubt, it will not altogether fail, if I should be conformed to the Example of Christ or *Isaiah*, to whom that particular Phrase was, *Behold my Servant whom I uphold*

Isa. 42. 1. Yet both of them fall by the Hands of wicked Men; & I have had the application of some Promises, which encouraged me to this great Work; but yet if I should be cast off in the midst of my dayes, I do believe and am assured (for I utterly conuince the persons of Men) that seeing the thing is Government and Sentence which must be laid on an Holy, Righteous, True and lasting Foundation to bring in Christ's Kingdom) and it is to Order it, and to Establish it with Judgements, and with Justice, from henceforth even forever. The Zeal of the Lord of Hosts will perform this, Isa. 9. 7. Now God doth send that into the Hearts of his Servants: And it is an active Principle which will still reach forth where it can apprehend any thing more, until it be firmly and throughly established, *He shall not fail, nor be discouraged till he have set Judgment in the Earth.* Isa. 42. 4. That is the thing we go upon only. And here if one simple weak and unworthy Instrument should be stopt and hindred, or shut up and kill'd; I nothing question, but as the Lord spake unto me with a strong Hand, and instructed me that I should not walk in the way of this People; so likewise he will stir up the Hearts of more; for one may be an hundred, and to ten may succeed a thousand, who will in like manner fully accomplish what is here imperfectly begun, for I do only speak out the thoughts of thousands, and what the Conscience of all (even mine Enemies being Judges) doth assent unto. And though others by reason of Unbelief and Distrust, fear and the distastes of fleshly wisdom are, Isa. 36. 10. quiet and still; so that as in the dayes of Elias, I do appear above, Rom. 1. 1. 3. and they account me a fool or a Mad-man because I know whom I have believed; I can stay on my God as to the present, and discern his Promises as to the future. I will go in the Strength of the Lord God: I will make mention of thy Righteousness, even of thine only, Psal. 71. 16. And I do here affirm, that if I were not hindred by the Devil and his visible Instruments, who have already twice cast me into Prison that I might be tryed, Rev. 2. 10. God knows only what may be done yet further as to mine own Person; but I trust, as he sits above, and is the Almighty God, King of all Kings, and Governor of all things, whose Power no Creature is able to resist; So he will over-rule all, and manifest that he is stronger and will prevail. And then if his Word hath free Utterance and Passage, it will do yet more then Armies and Fleets, national Laws and mere humane constitutions: For it will Rebuke the Company of Spear-men, and scatter the Peoples that delight in War, and break their cords and snap their bands asunder: And the same Spirit may be again revived, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lyons, Heb. 11. 33. It is observable how the Holy Ghost expresseth it here, and also Psal. 15. 2. Isa. 32. 17. Act. 10. 34. by the phrase of working Righteousness, for that implieks Labour, difficulty and succession of time. It must be worked out, and wryt made, as we use to say in common speaking.

And though the Enemy, who less, may here again surmise, that this is a troublesome

troublous spirit, which must be taken off in the beginning and utterly extinguisht before he spendes too far; for at this rate we shall never have any Peace, or Quiet. Yet let them know, that here are Maraboutes, and the People imagine a vain thing, as quicke to supersede, and they think fully that it will put things out of order. Be still and know that there is a God above, who will continue to send out his Light and his Truth, till it over-spreads and prevallē over the Face of the whole Earth. And whoever in the mean while shall on-deavor to quench and stille it, this is directe walking contrary, *Ley. 16. v. 14.* and striving with their Maker. And it shall be at length upon them as a consuming Fire to devour its Adversaries, and they shall find it hard to kick against the Prickly; The more they oppose Truth, it will strike deeper, and wound, and lay them in a greater condemnation. All the World must be subject unto God. If People do not proveke him to Anger, he will do you no hurt. *Jer. 23. 6.* He is not a terror to single Persons, Families or Nations, unless they do that which is evil, and transgres his Laws; and then by further Recklessnes and Provacation, they draw a much greater Severity of his threatenings and punishment on themselves. Wilt thou not be afraid of the Government of God over the World, as he doth exercise the same by the still Voice of his Word and Spirit? Do that which is good & Righteous, then thou shalt have the approbation of our God at the present time, to which succeeds an eternal reward. All Peoples High and Low, Rich and Poor, or whoevert they be, had better be Obedient and Submissive under this Almighty Power, who intencketh King for ever, *Psal. 39. 10.* For they might live as contentedly under him as Subjects under the most Lawful & Excellent Prince; Children under the most loving, just & wise Father; & Servants under the best of Masters. Whereas if people be never so impatient and restless & froward, it is to no purpose, but to gaine them selves yet more. Only have a good mind towards God; and shew your selves accordingly to his Embassadors, who come with the Word of his Truth; for no other intent and purpose, but that there might be Glory to God in the highest, on Earth Peace, Good-will towards men, *Luk. 2. 14.* Then Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field. And the work of Righteousness shall be Peace, and the effect of Righteousness quietnes and assurance forever. And my People shall dwelle in a peaceable Habitation, and in sure Dwellings, and in quiet Resting Places, *Isa. 32. 16, 17, 18.*

POSTSCRIPT.

Let no Man (either in the Transcribing or Reprinting) add unto, nor diminish, nor alter any thing in this Testimony of Truth, without my Knowledge or Assent.

R. Sodr.

FINIS.